

SYNTAX OF  
**Modern Arabic Prose**

THE EXPANDED SENTENCE



ASIAN STUDIES RESEARCH INSTITUTE  
DENIS SINOR, DIRECTOR  
ORIENTAL SERIES NO. 4

SYNTAX OF  
**Modern Arabic Prose**

THE EXPANDED SENTENCE

[VOLUME TWO]

by Vicente Cantarino

INDIANA UNIVERSITY PRESS  
BLOOMINGTON / LONDON

This book was brought to publication with support from Ford Foundation funds made available by the International Publications Advisory Committee through the Office of Research and Advanced Studies, Indiana University.

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Published in Canada by Fitzhenry & Whiteside Limited, Don Mills, Ontario

Manufactured in the United States of America

Library of Congress Cataloging in Publication Data  
Cantarino, Vicente, 1925-  
Syntax of modern Arabic prose.  
(Asian Studies Research Institute, Oriental series,  
no. 4)

CONTENTS: v. 1. The simple sentence. --v. 2.

Expanded sentences.

1. Arabic language--Syntax. I. Title. II. Series.  
P615L.C35 492'.7'5 69-16996

ISBN 0-253-39507-0 (complete set)

ISBN 0-253-39504-6 (v. 1)

ISBN 0-253-39505-4 (v. 2) 1 2 3 4 5 79 78 77 76 75

## CONTENTS

Abbreviations	xiii
49 — Expanded Sentences	2
V MODIFICATIONS OF NOUNS	
50 — Modifications of nouns	5
51 — Determination and Indetermination of Nouns: General Remarks	5
52 — The Article	10
53 — Indetermination	21
54 — The Demonstrative Pronoun	29
55 — هَا	30
56 — هَا	32
57 — هَذَا	33
58 — ذَلِكَ	37
59 — ذَلِكَ	39
60 — Correlative Construction of the Demonstrative Pronouns	41
61 — Position and Agreement of the De- monstrative Pronoun	43
62 — Adjectives in Apposition	47

63 —	Attributive Apposition	48
64 —	Gender and Number Agreement	53
65 —	Substantival Usage of Adjectives	61
66 —	Apparent Substantival Usage	62
67 —	Real Substantival Usage	64
68 —	Substantives in Apposition	67
69 —	Personal Pronouns in Apposition	77
70 —	Prepositional Phrases	81
71 —	The Genitive Case	90
72 —	The Substantive in Genitive Con- structions	92
73 —	Adjectival Annexation	107
74 —	Categories of Meaning Expressed by the Genitive Construction	111
75 —	Special Genitive Constructions	119
76 —	Words Expressing a Possessive Re- lationship	119
77 —	Names of Familial Relationship	123
78 —	Words Meaning "Totality," "Portion," "Difference," "Likeness," Etc.	124
79 —	كُلُّ , "Totality"	124
80 —	كِلَا , "Both (Of)"	130
81 —	جَمِيعُ , "Totality"	132
82 —	أَجْمَعُ , "Entire," "Whole"	133
83 —	بَعْضُ , "Part," "Portion"	134
84 —	نَفْسُ , "Soul," "Spirit"	138
85 —	عَيْنُ , "Eye"	142
86 —	شَبْلُ , "Likeness," "Similarity"	144
87 —	نَظِيرُ , "Similar," "Equal"	146
88 —	غَيْرُ , "Difference," "Differenti- ation"	147

89 — Agreement with a Genitive Construction	153
90 — Agreement within a Genitive Construction	155

## VI MODIFICATIONS OF VERBS

91 — The Accusative Case	161
92 — The Accusative Object	163
93 — The Adverbial Accusative	171
94 — Accusative of Reason	172
95 — The Accusative of Time	173
96 — Accusative of Place	180
97 — Accusative of Measure	183
98 — Restrictive Accusative (Or Accusative of Specification)	184
99 — Circumstantial Accusative	186
100 — Copulative Verbs	196
101 — Verbs of Existence	197
102 — Verbal Copula	198
103 — Exclamations	202
104 — Interjectional Phrases	203
105 — Accusative of Exclamation	206
106 — The Accusative after 'و'	213
107 — The Vocative	216
108 — General Denial	220
109 — The Accusative after Particles	227
110 — إِنَّ	232
111 — إِذَا	233
112 — أَنْ (and اَنْ)	234
113 — لَيْكِنْ (and لَكِنْ)	235
114 — لَعَلَّ (لَعَلَّ)	238

115 —	لَيْتَ	241
116 —	عَسَى	243
117 —	Adjectives as Adverbials	245
118 —	Substantives as Adverbials	248

## VII THE PREPOSITIONS

119 —	Prepositions	253
120 —	General Remarks on the Use of the Prepositions	254
121 —	مِنْ , "Of," "From"	262
122 —	عَنْ , "Away From," "Off"	276
123 —	لِ , "To," "For"	282
124 —	إِلَى , "To," "Forward"	290
125 —	حَتَّى , "Till," "Until," "Up To"	296
126 —	فِي , "In," "At," "On"	298
127 —	فِي , "In"	309
128 —	مَعَ , "With"	315
129 —	عِنْدَ , "Beside," "Near," "By"	318
130 —	عَلَى , "Over," "Upon," "On"	321
131 —	بَيْنَ , "Between"	332
132 —	كَ , "As," "Like"	338
133 —	بَعْدَ , "After"	340
134 —	قَبْلَ , "Before," "Prior To"	343
135 —	مُنْذُ And مِنْذُ , "Since"	344
136 —	دُونَ , "Close To," "Beneath," "Less," "Without"	347
137 —	تَحْتَ , "Under," "Below"	350
138 —	فَوْقَ , "Above," "Upon"	352
139 —	سَوًى , "Equality," "Sameness"	354
140 —	نَحْوَ , "Toward," "About"	357

## VIII THE NUMERALS

141 — The Cardinal Numbers	361
142 — One (1)	361
143 — Two (2)	365
144 — Three through Ten (3-10)	366
145 — Eleven through Nineteen (11-19)	367
146 — Twenty through Ninety-Nine (20-99)	367
147 — One Hundred (100)	368
148 — Two Hundred (200)	369
149 — Three Hundred through Nine Hun- dred (300-900)	369
150 — One Thousand (1000)	370
151 — Two Thousand (2000)	370
152 — Million	371
153 — Hundreds, Thousands, Millions	371
154 — The Use of the Numerals as Ap- positives	372
155 — Prepositional Construction of the Numerals	373
156 — Defined Cardinal Numbers	374
157 — Compound Numbers	377
158 — Approximate Numbers	379
159 — The Fractions	382
160 — Agreement with Numerals	384
161 — Omission of the Numbered Noun	385
162 — The Ordinal Numbers	387
163 — First (1st)	387
164 — Second (2nd) through Tenth (10th)	389
165 — Eleventh (11th) through Nine- teenth (19th)	390



166 — Twentieth (20th), Thirtieth (30th), Etc.	391
167 — Twenty-First (21st), Thirty- Second (32nd), Forty-Third (43rd), Etc.	391
168 — Dates	393
169 — Times of Day	395
170 — References	396

## IX VERBAL NOUNS

171 — The Infinitive	401
172 — The Participles	406
173 — Active Participles	406
174 — Nominal Constructions	408
175 — Participles with Pronoun Suf- fixes	409
176 — Verbal Constructions	410
177 — The Passive Participle	414

## X PERSONAL PRONOUNS

178 — Personal Pronouns	423
-------------------------	-----

## XI PARONOMASIA

179 — Paronomasia	439
-------------------	-----

## XII ANACOLUTHON

180 — Anacoluthon	455
-------------------	-----

## XIII ELATIVES

181 — The Elative	467
-------------------	-----

---

182 — Categories of the Elative	468
183 — Uses of the Elative	479

## XIV WORD UNION

184 — Word Union	489
185 — Asyndetical Union	489
186 — اَلْاِتِّبَاعُ	494
187 — Syndetical Union	495
188 — Merismus	502

## XV WORD ORDER

189 — Word Order in the Expanded Nominal Sentence	507
190 — Word Order in the Expanded Verbal Sentence	510



# ABBREVIATIONS

Amin duh.	Aḥmed Amīn, <i>Ḍuḥā l-Islām</i> , 3 vol. Cairo 1952, 5th edition.
Amin zuh.	_____, <i>Zuhr al-Islām</i> , 4 vol. Cairo 1952-55, 3rd edition.
Djir. tar.	Jirjī Zaidān, <i>Ta'rīkh ādāb al-luḡha l-'arabiyya</i> , 4 vol. revised edition. Cairo 1957.
Gibr.	Gibrān Khalīl Gibrān, <i>Al-majmū'a l-kāmila li-mu'allafāt Jibrān Khalīl Jibrān</i> , 3 vol. Beirut 1949-50.
Hai. sir.	Muḥammed Ḥusain Haikal, <i>Ḥayat Muḥammad</i> , Cairo 1952, 5th edition.
Hak. ahl.	Tauḥīq al-Ḥakīm, <i>Ahl al-kahf</i> , no year, 5th edition.
Hak. sheh.	_____, <i>Sheḥrazād</i> , Cairo 1934.
Hak. sul.	_____, <i>Sulaimān al-Ḥakīm</i> , Cairo, no year, 2nd edition (?).
Hak. yaum.	_____, <i>Yawmiyyāt nā'ib fi l-aryāf</i> , Cairo, no year.
Hus. ayy.	Ṭaha Ḥusain, <i>Al-ayyām</i> , Cairo, 1st vol. no year, 2nd vol. 1958.
Hus. 'ala.	_____, <i>'Alā ḥamīsh al-sīra</i> , Cairo, 1st vol. 1952, 2nd vol. 1953, 3rd vol. 1951.
Mah. qah.	Nagīb Maḥfūz, <i>Al-Qāhira l-jadīda</i> , Cairo 1958, 3rd edition (?).
Mah. zuq.	_____, <i>Zuqāq al-midaqq</i> , Cairo 1961 4th edition (?).
Manf. sha'.	Mustafā Luṭfī al-Manfalūṭī, <i>Al-Shā'ir</i> , Cairo 1952, 7th edition.

Manf. mag.	_____, "Mājdūlīn," Cairo 1954, 13th edition.
Musa adab.	Salāma Mūsā, <i>Adab lil-sha'b</i> , Bagdad 1961.
Nu'. kan.	Mikhā'īl Nu'aima (Naimy), <i>Kān mā kān</i> , Beirut 1960, 5th edition.
Nu'. liq.	_____, <i>Liqa'</i> , Beirut 1952.
Raf. wah.	Muṣṭafā Ṣādiq al-Rāfi 'I, <i>Waḥy al-qalam</i> , Cairo 1951, 1st and 2nd vol. 4th edition, 3rd vol. 3rd edition.
Raih. mul.	Amin al-Raiḥānī, <i>Mulūk al-'arab</i> , Beirut 1951, 3rd edition.
.....(Br.).....	e.g. Mand. (Br.) 17,5, Muhammad Mandur, page 17, line 5 in <i>Advanced Arabic Readers I</i> by W. M. Brinner and M. A. Khouri, University of California at Berkeley, 1961.
....(Br.II)....	2nd vol. of Brinner's Reader, 1962.
.....(Zy.).....	e.g. Tai. (Zy.) 34,25, Mahmud Taimur selection 34, paragraph 25 in <i>A Reader in Modern Literary Arabic</i> by Farhat J. Ziadeh, Princeton University, 1964.

Names of authors in both readers are abbreviated as follows:

Af.	Michel Aflag
al-Hus.	Ishāq Mūsā al-Ḥusainī
Amin	Aḥmed Amīn
Q. Amin	Qāsim Amīn
'Aqq.	'Abbās Maḥmūd al-'Aqqād
'A. Raf.	'Abd al-Raḥmān al-Rāfi 'I
'Aww.	Taufīq Yūsuf 'Awwād
Ayy.	Dhū al-Nūn Ayyūb
Bakd.	Khālīd Bakdāsh
Batt.	Rufā'īl Baṭṭī
Din	Khalīl Taqīy al-Dīn
S. Din	Sa'īd Taqīy al-Dīn
Far.	Nabīh Amīn Fāris
Fur.	Anīs Furaiḥa
Ghur.	Rose Ghurayyib
Gibr.	Gibrān Khalīl Gibrān

Hai.	Muḥammad Ḥusain Haikal
Hak.	Tauḥīq al-Ḥakīm
Hind.	Khalīl al-Hindāwī
Hus.	Ṭaha Ḥusain
Idr.	Suhail Idrīs
Jabr.	Jabrā Ibrāhīm Jabrā
Kam.	Maḥmūd Kāmil
Kay.	Sāmi al-Kayyālī
Khal.	Muḥammad Khalaf Allāh
Khalid	Khālīd Muḥammad Khālīd
Kurd	Muḥammad Kurd 'Alī
Mand.	Muḥammad Mandūr
Manf.	Muṣṭafā Luṭṭī al-Manfalūṭī
Maz.	Ibrāhīm 'Abd al-Qādir al-Māzinī
Mub.	Zakī Mubārak
Musa	Sālāma Mūsā
Nu'.	Mikhā'il Nu'aima
Qal.	Suhair al-Qalamāwī
Qud.	Iḥsān 'Abd al-Quddūs
Qutb	Sayyid Qutb
Raih.	Amīn al-Raiḥānī
Razz.	Munīf al-Razzāz
Sa'.	Amīna al-Sa'id
Sak.	Khalīl al-Sakākīnī
Sat.	Sāṭi' al-Husārī
Sib.	Yūsuf al-Ṣibā'ī
Tai.	Maḥmūd Taimur
Zayy.	Aḥmad Ḥasan al-Zayyāt
Zur.	Qusṭantīn Zuraiq

Books frequently quoted<sup>1</sup>

'Aqīl	Ibn 'Aqīl, <i>Sharḥ al-alfiyya</i> , ed. Fr. Dieterich. Leipzig, 1851.
Ashmawī	Ibn al-Fādil al-Ashmāwī, <i>Hāshiya 'alā matn ni-Ajurrūmiyya fi qawā'id al-'arabiyya</i> , Cairo, 1341 (Hegira).
Blachère	R. Blachère and M. Gaudetfroy-Demombynes, <i>Grammaire de l'Arabe Classique</i> , 3rd ed., Paris, 1952.

<sup>1</sup> Bibliographical information on the books which are less often mentioned is given at the point of quotation.

- 
- |                             |   |
|-----------------------------|---|
| Bravman, <i>Studies</i>     | M. M. Bravman, <i>Studies in Arabic and General Syntax</i> , Cairo, 1953.   |
| Brock. <i>Grund.</i>        | Carl Brockelmann, <i>Grundriss der vergleichenden Grammatik der Semitischen Sprachen</i> , Berlin, 1913.                                    |
| Farhat Bah.                 | Germanus Farhat <i>Kitāb baḥṭh al-maṭālib</i> , Beirut, 1882.   |
| Mainz, <i>Zur. Gram.</i>    | Ernst Mainz, <i>Zur Grammatik des modernen Schriftarabisch</i> , Diss. Hamburg, 1931.   |
| <i>Mufaṣṣal</i>             | Zamakhsharī, <i>al-Mufaṣṣal fī l-naḥw</i> , ed. J. P. Broch Christianiae, 1879.   |
| <i>Munjid</i>               | <i>al-Munjid fī l-luḡa wa-l-ādāb wa-l-'ulūm</i> , new edition. Beirut, 1956.  |
| Noeldeke, <i>Zur. Gram.</i> | Theodor Noeldeke, <i>Zur Grammatik des klassischen Arabisch</i> , Denkschr. d. kais. Akad. d. Wiss. Phil.-His. Klasse, vol. 25. Wien, 1897. |
| <i>Qawā'id</i>              | Hifni Bey Nasif, <i>Kitāb qawā'id al-luḡa al-'arabiyya</i> , 2nd ed. Cairo, 1909.   |
| Reck. <i>Synt.</i>          | H. Reckendorf, <i>Arabische Syntax</i> , Heidelberg, 1921.  |
| Reck. <i>Verh.</i>          | H. Reckendorf, <i>Die syntaktischen Verhältnisse des Arabischen</i> , Leiden, 1895.   |
| Wehr, <i>Dictionary</i>     | Hans Wehr, <i>A Dictionary of Modern Written Arabic</i> , tr. by J. Milton Cowan. Ithaca, 1961.   |
| Wright                      | W. Wright, <i>A Grammar of the Arabic Language</i> , 3rd ed., 2 vols. Cambridge, 1896-98.   |
| Ya'ish                      | Ya'ish Ibn 'Alī Ya'ish, <i>Sharḥ al-mufaṣṣal</i> , Cairo, no year.  |
| Zajjaji                     | Abu l-Qāsim Abd al-Raḥmān al-Zajjājī, <i>al-Jumal</i> , Paris, 1957.  |
| ZDMG                        | <i>Zeitschrift der deutschen morgenlaendischen Gesellschaft</i> .   |

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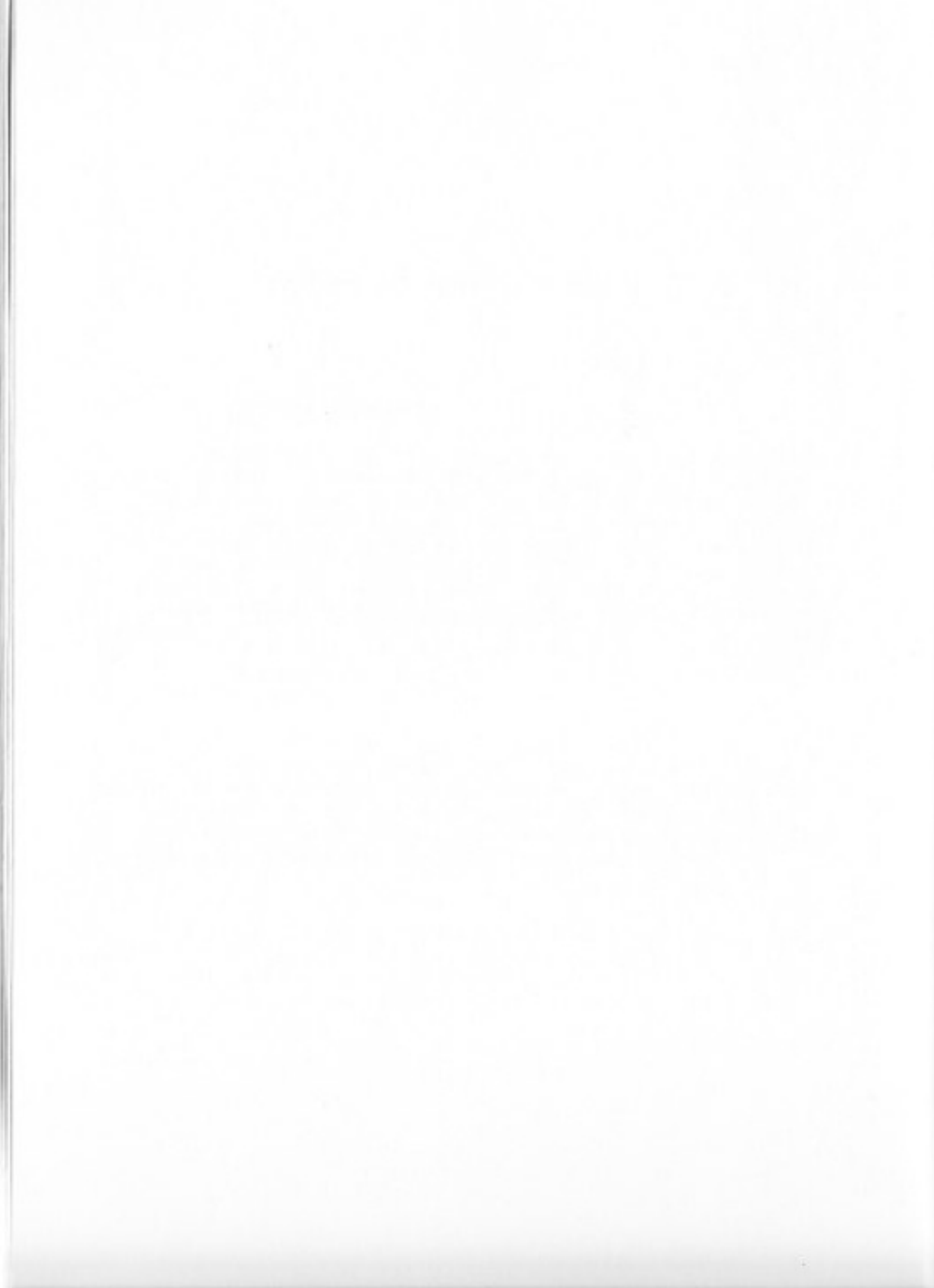
## § 49 EXPANDED SENTENCES

In the preceding chapters we have considered only the essential parts of the sentence, i.e., subject and nominal predicate for the nominal sentence, and subject and verbal predicate for the verbal sentence. In normal communication, we usually make use of more of the essential elements in order to determine or clarify the basic idea expressed. The new elements in the expanded sentence can be considered under two aspects:

- I Modifications of nouns
- II Modifications of verbs

It will become clear that such a simple division cannot always be carried out. Nevertheless, this dichotomy has been chosen, not only for the sake of a clearer presentation, but mainly because such a distinction facilitates the understanding of the syntactical nature of the constructions.

## V MODIFICATIONS OF NOUNS



## § 50 MODIFICATIONS OF NOUNS

Under the name "modification" we understand any kind of grammatical element that can be attached to a noun in order to specify or clarify the idea it expresses.

Such modifications can be

- A an affix:
  - a) indefinite suffix: nunnation
  - b) determinative prefix: article
- B a nominal attributive:
  - a) adjectival
    - 1) demonstrative determination
    - 2) qualification by an adjective
  - b) substantival:
    - 1) coordinated:  
noun in apposition
    - 2) subordinated:  
genitive construction  
prepositional phrase

## § 51 DETERMINATION AND INDETERMINATION OF NOUNS: GENERAL REMARKS

Arabic has developed morphological elements with which to contrast the determination and indetermination of a noun, for example, "the man" vs. "a man." Determination is expressed by a prefix usually called "the definite article," e.g., **الرَّجُلُ**, "the man." Indetermination is achieved by a suffix, **ن**, which has become part of the noun's ending and forms an indefinite declension, **رَجُلًا رَجُلٍ رَجُلٌ**, "a man." Both elements, deter-

minative prefix and indefinite suffix, have always been used according to a very concrete and strict set of rules, which have remained astonishingly constant through the centuries.

In many instances, however, the actual application of these rules seems to have been the result of a linguistic habit and of a formalistic use of grammatical forms rather than an effect of the language's need for differentiation between determination and indetermination. Thence is derived the fact that in Arabic, grammatical (or formal) determination or indetermination do not necessarily coincide with determination or indetermination in meaning (semantic).

In general, Arabic is still very much aware of the determinative effect of the definite article. However, it is worth mentioning that modern Arabic has retained the tendency previously noticed in medieval Arabic of generalizing the use of the article for nouns which are only intended as determined or definite in a general way; this is the so-called "general determination" equivalent to the English "Man," "Men," etc. without the article (see page

The possibility of expressing a noun in Arabic without connoting either determination or indetermination was lost at a very early stage of the language's development. As a remnant of this "articleless" stage, we still can mention nouns that have assumed an invariable form before taking any affix, either of determination or indetermination, e.g. *أَسْفَلُ* beneath, *بَعْدُ* afterward, *قَبْلُ* earlier, *أَمْسٍ* (the day past (yesterday), and also the expressions *لَيْسَ غَيْرُ* and *لَا غَيْرُ* "that's all," "nothing else."

We may also mention the use of certain proper names generally employed with the indefinite form of the three case declension, which are used in some constructions without nunnation, e.g.,

*زَيْدُ بْنُ عَمْرٍو* Zaid Ibn 'Amr. Hai. sir. 127,11

It is, however, not easy to ascertain to what extent this construction is still in use in unvocalized texts among the Arab authors, if at all.

The use of the suffix of indetermination, the nunnation, should not be considered as an indefinite counterpart of the definite article. Although it is an indefinite ending, it is not used with all the indefinite nouns and its actual usage is always determined by grammatical rules which may or may not convey the same indefinite effect to the meaning (see page 24).

Since Arabic no longer has a form of the noun in an "absolute" state, i.e., without either a definite article or nunnation except where the nunnation is excluded by the morphological structure of the noun (as with diptotes), the form with nunnation has become the normal form without the article for the majority of Arabic nouns.

*Nunnation* is the morphological sign of indetermination regardless of meaning in:

a) the masculine or feminine singular of the nouns which follow the three case declension:

رَجُلٌ a man      مَدِينَةٌ a city

b) broken plurals which are declined following the same pattern:

كُتُبٌ books      أَوْلَادٌ children      تَلَامِيذَةٌ pupils

c) feminine sound plurals:

كَلِمَاتٌ words

d) the singular of nouns with the so-called weak third radical, ي or و, which either follow the pattern of the two case declension, as in examples such as:

قَاضٍ a judge      رَاعٍ a shepherd

or are indeclinable:

عَصَا a stick      فَتًى a young man      مَعْنًى a meaning

On the other hand, nunnation is never used in the following regardless of the meaning of a noun:

a) nouns in the dual and masculine sound plural:

رَجُلَانِ two men    مُسْلِمُونَ Moslems

b) nouns in the singular and broken plurals which follow a two case declension (diptotes), e.g.,

سُفَرَاءُ ambassadors    مَدَارِسُ schools    أَصْدِقَاءُ friends

c) nouns, singular or plural, which have a suffix, *ى* or *ا*, added to the radical and which are indeclinable:

ذِكْرَى memory    قَضَايَا lawsuits

d) also loan words if they are not incorporated into an Arabic triptotic nominal form:

أَمِيرِكَا America    أَلْمَانِيَا Germany

e) a noun in the construct state, governing a definite or indefinite substantive in the genitive case:

رَجُلُ دِينٍ a clergyman    رَجُلُ الدِّينِ the clergyman

As we have stated, the lack of the nunnation is not a conclusive sign of the determination of a noun.

A noun is definite either by itself, regardless of its form or ending, e.g.,

a) proper names<sup>2</sup>:

زَيْدٌ Zaid    مُحَمَّدٌ Mohammed

b) personal and demonstrative pronouns:

أَنَا I    هَذَا this

c) special words:

أَسْرَ yesterday (cf. أَسْرَ الْقَرِيبِ)

<sup>2</sup> Proper names are also, e.g., "Christianity" and "Judaism" in the following case

لَمْ يَدْخُلْ فِي يَهُودِيَّةٍ وَلَا  
نَصْرَانِيَّةٍ He did not enter Judaism or Christianity. Hal. sir. 127,20

or with a modifier:

a) when it is modified by the definite article:

الْكِتَابُ the book

b) when it is modified by a noun in the genitive case which is itself defined, or by a personal suffix:

كِتَابُ الْوَلَدِ the boy's book

كِتَابِي my book

The most characteristic and rigid rules of Arabic determination of nouns are the following:

a) A noun may be determined, and thus be definite, by only one modifier; thus it will be either by the definite article or by another noun in the genitive case, but never by two at the same time. Hence, we will not find كِتَابُ الْوَلَدِ for "the book of the boy," but rather كِتَابُ الْوَلَدِ.

(For adjectives defined by the article and governing a genitive, see page 109.)

b) An indefinite noun cannot be modified by a noun which is determined either in itself (semantically) or by a modifier (article, suffix, or another noun in the genitive). Thus

صَدِيقُ زَيْدٍ  
صَدِيقُ وَلَدِي  
صَدِيقُ الْوَلَدِ  
صَدِيقُ وَلَدِ زَيْدٍ

never can be translated as:

a friend of Zaid's

a friend of my boy's

a friend of the boy's

a friend of Zaid's boy.



For such expressions a prepositional paraphrasis must be used (see page 82):

c) A definite noun cannot be determined by an indefinite noun in the genitive case. Thus **كِتَابُ وَلَدٍ** is not "the book of a boy"<sup>3</sup> but "a boy's book." **كِتَابُ الْوَلَدِ** is not admissible as shown above under A. (For additional information on determination by a genitive, see page 92).

## § 52 THE ARTICLE

The article in Arabic can be prefixed to nouns regardless of their substantival or adjectival character; thus it is found with substantives and infinitives, adjectives and participial forms. When the article is prefixed to a noun, the noun becomes defined or determined; this determination, however, is not always of the same kind, nor does it always have the same emphasis.

The article, originally a demonstrative particle, has retained its original demonstrative character in some cases, especially when prefixed to certain words referring to time:

لَقَدْ جَاءَ السَّاعَةَ هَذَا كَاهِنٌ سَعِىٌّ  
يَسْأَلُ عَنْ مَنْزِلِكَ  
This very moment an old  
priest came here asking  
for your house.  
Manf. sha'. 184,12

آتِ هَاهُنَا ؟ السَّاعَةَ ؟  
Coming here? This moment?  
Hak. sheh. 13,2

3. Compare with the following instances in which the indetermination of the noun is only formal:

كَانَتْ أَصَوَاتُ عَفَارِيَتٍ  
They were the voices of Ifrites.  
Hus. ayy. I,8,1

تَجِدُ ذَاتَهَا فِي مَنْزِلِ رَجُلٍ  
She finds herself in the house  
of a man whom....  
Gibr. I,107,7

لِلْحَالِ وَقَعَتِ الْكَنْجَةُ مِنْ يَدِهِ At this moment the violin  
fell out of his hand.  
Nu'. liq. 112,7

الَّيْلَةَ يَطَّاحُ رَأْسٌ Tonight [This night] a  
head will be chopped off.  
Hak. sheh. 22,14

أَتَى لَنْ أَجِدَ بَعْدَ الْيَوْمِ إِلَيْهِ that after that day I would  
never meet him again.  
Manf. (Zy.) 30,6

الآن now [this instant].  
Mah. qah. 84,6

but also in some other expressions:

لَوْ فَهِمُوا مَعْنَى الْحُرِّيَّةِ لَمَا اخْتَلَفُوا If they understood the  
meaning of freedom, they  
مَعْنَا فِي الرَّأْيِ would not disagree with us  
in this opinion.  
Q. Amin (Zy.) 5,2

In general, the article is used:

a) to designate a specific person or thing the speaker has in mind or has already mentioned, even if it was indefinitely:

رَمَى عَلَى رَأْسِهِ تَرَابًا - دَخَلَ إِلَى He put some dust on his  
head...he entered his house  
بَيْتِهِ وَالتَّرَابُ عَلَى رَأْسِهِ with the dust on his head.  
Hak. sir. 186,13

قَالَ أَحَدُهُمْ - فَلَمْ أَرْفَعْ عَيْنِي نَحْوُ One of them said...but I  
did not look at the speaker.  
الْمَتَكَلِّمِ Gibr. I, 169,5

أَيْنَ الرَّاعِي؟ Where is the shepherd?  
Hak. ahl. 9,10

كَانَ فِي قَدِيمِ الزَّمَانِ رَجُلٌ لُبْنَانِيٌّ In days of old there were  
a Lebanese and his wife.  
وَأَمْرَأَتُهُ وَكَانَ الرَّجُلُ مِنْ حَارِثِي He was a ploughman.  
Nu'. kan. 19,12

الْأَرْضِ

إِلَى الرُّوحِ الَّتِي عَانَقَتْ رُوحِي . إِلَى  
الْقَلْبِ الَّذِي سَكَبَ أَسْرَارَهُ فِي قَلْبِي .  
إِلَى الْيَدِ الَّتِي أَوْقَدَتْ شُعْلَةَ  
عَوَاطِفِي أَرْفَعُ هَذَا الْكِتَابَ

To the spirit who has embraced my spirit, to the heart who poured out its secrets on my heart, to the hand that lighted the torch of my feelings, I dedicate this book. Gibr. I, 106,1

b) before nouns that are specified by the situation itself:

شَيْتُ الْخَطَى إِلَى الْبَيْتِ

I returned home.  
Maz. (Zy.) 10,2

طَوَلَ النَّهَارِ وَقَسَمًا كَبِيرًا مِنَ اللَّيْلِ

the whole day and a great part of the night.  
'Aww. (Br.) 9,11

مَا يَسْتَطِيعُ الْقَارِئُ أَنْ يَتَصَوَّرَهُ

what the reader can imagine.  
Maz. (Zy.) 1,34

وَقَدْ قَطَعَ الصَّدِيقَانِ الطُّفُولَةَ وَالصَّبَا  
مَعًا

The two friends had spent childhood and boyhood together. Mah. zuq. 41,9

Thus, the article will always be used before nouns defined by a demonstrative pronoun (see page 29):

فِي تِلْكَ الْأَيَّامِ

in those days.  
Maz. (Zy.) 10,6

مَنْ هُوَ هَذَا الْإِنْسَانُ الْجَالِسُ إِلَيْهَا؟

Who was that man sitting near her? Manf. mag. 151,11

هَذَا الْمَلِكُ مَجْنُونٌ

This king is a madman!  
Hak. ahl. 58,2

*Note* the use of the article in some expressions functioning as adverbial phrases:

إِلَى الْأَمَامِ

forward [to the fore].  
Hus. (Br.) 9,15

تَرَجَعًا قَلِيلًا إِلَى الْوَرَاءِ

Step a little to the rear.  
Gibr. I, 128,2

c) before nouns understood as designating not an individual but rather a species. This general determination can be used with substantives and adjectives in a substantival function, usually in the singular:

الشَّاعِرُ يَرَى الْجَمَالَ فِي كُلِّ شَيْءٍ      A poet sees beauty in every-  
thing. Manf. mag. 199,4

كُلُّ مَا يَوْجَدُ مِنَ الْفَرْقِ بَيْنَ السَّاحِرِ      The only difference that  
وَالصُّوفِيِّ هُوَ أَنْ —      there is between a sorcerer  
and a *sufi* is that....  
Hus. ayy. I, 98, 14

لَا تَعْرِفُ قَلْبَ الْمَرْأَةِ      You don't know a woman's  
heart. Hak. ahl. 44,4

فَلَا نَجِدُ أَيْةَ عَنَايَةٍ بِالصَّانِعِ أَوْ      But we do not find any  
التَّاجِرِ أَوْ الْمَزَارِعِ أَوْ الْمَرْأَةِ      attention given to workers,  
merchants, peasants, or  
women. Musa (Zy.) 2,7

It is accordingly especially frequent after comparisons:

إِنَّ الرَّاهِبَ فِي الدَّيْرِ نَظِيرُ الْجُنْدِيِّ      A monk in a monastery is  
like a soldier on the battle  
field. Gibr. I, 161, 8

فِي سَاحَةِ الْحَرْبِ      It was like a black cat.  
كَانَ كَالْقِطِّ الْأَسْوَدِ      Maz. (Zy.) 10,36

لَأَنَّ النَّفْسَ كَالزَّهْرَةِ      for the spirit is like a  
flower. Gibr. I, 138, 3

أَمَّا الْحَقِيقَةُ فَهِيَ كَالنَّجُومِ —      Truth is like stars....  
Gibr. I, 164, 19

كَالطَّيْرِ —      As birds....  
Raf. wah. I, 14, 17

and also in proverbs:

الصَّدِيقُ لَوَقْتِ الصِّبْقِ      A friend in need is a  
friend indeed.  
Nu'. liq. 23,2

This general determination, when used with nouns in the plural, expresses the idea of totality, "all":

الْأَطِبَّاءُ وَتَى اتَّفَقُوا عَلَى رَأْيٍ ؟ Doctors! When did they agree on any opinion?  
Nu'. liq. 32,1

مِنَ الْآبَاءِ إِلَى الْإِبْنَاءِ from fathers to children.  
Hai. sir. 67,9

أَنْ يَجْلِسَ النِّسَاءُ مَعَ الرِّجَالِ that women sit together with men.  
Q. Amin (Zy.) 5,7

Related to this meaning of totality is the use of the article in the following partitive constructions:

فِي سَنَةٍ مِنَ السِّنِينَ one year [in a year of the years]. Hus. ayy. I, 119,9

هَذَا أَحَدُ اللَّصُوفِ This man is a thief.  
Gibr. III, 115,16

دَعَانَا أَحَدُ الْأَصْدِقَاءِ لِنُزَارَتْهُ فِي بَلَدَتِهِ A friend invited us to visit him in his town.  
Manf. mag. 25,5

فِي لَيْلَةٍ مِنْ لَيَالِي الصَّيْفِ الْحَمِيدَةِ on a pleasant summer night [on a night of the pleasant summer nights].  
Maz. (Zy.) 10,2

The idea of totality can also be expressed with a defined noun in the singular; in this case it has:

1) collective meaning, "every," "all":

أَنَّ الْإِنْسَانَ يَظْلِمُهُ حَتَّى أَبُوهُ that everybody treated him unjustly, even his father.  
Hus. ayy. I, 38,7

الِدَاخِلُ إِلَى هَذَا الْمَعْبَدِ الْعَجِيبِ Everyone who enters this precious temple sees....  
Gibr. II, 70,9

أُنِّي قَدْ تَزَوَّجْتُ رَجُلًا لَا كَالرَّجَالِ that I married an exceptional man [a man not like mankind in general].  
Hus. 'ala. I, 17, 1

2) also a distributive meaning, "each":

يَأْكُلُ فِي الْيَوْمِ أَرْبَعَ أَكَلَاتٍ He eats four meals each day. Manf. sha'. 210, 9

عَشْرِينَ سَاعَةً فِي الْيَوْمِ twenty-four hours each day. Mah. qah. 13, 11

يَشْتَرِي الْوَاحِدَةَ بِقِرْشٍ وَنِصْفٍ He bought [them] for a piaster and a half apiece. 'Aww. (Br.) 3, 7

فَلِمَ لَا يَرْقُصُ الرَّجُلُ إِلَّا مَعَ امْرَأَةٍ Why doesn't each man dance with [only] one woman? Manf. mag. 62, 14

إِنِّي وَظِيفَتِي فِي الشَّهْرِ مِائَتًا فَرَنْكٍ My pay is 200 francs per month. Manf. mag. 89, 2

3) and qualitative meaning, "whole":

عَرَفْتُهُ يَنْفِقُ الْيَوْمَ وَالْأُسْبُوعَ وَالشَّهْرَ I knew him to spend whole days, weeks, months, and years eating only one kind of food. Hus. ayy. I, 149, 13

d) before nouns that in their usual meaning exist only as a single entity:

جَمَالٌ هُوَ الطَّبِيعَةُ بِأَسْرِهَا Beauty is Nature itself. Gibr. II, 136, 1

وَهَلِ الْعَيْشُ إِلَّا مُغَامَرَةٌ دَائِمَةٌ and is Life anything but a continuous risk? Nu'. liq. 62, 3

الْجَوُّ رَائِقٌ وَالسَّمَاءُ مَصْحِيَةٌ وَقَرَصَ الشَّمْسُ يَلْتَهَبُ النَّهَابَ The air is clear, the sky serene, and the sun shines brightly. Manf. mag. 4, 14

and, frequently with abstract nouns:

- الصَّبْرُ مِفْتَاحُ الْفَرَجِ Equanimity is the key of joy. Mah. zaq. 63,1
- أَمِنَ الْعَدْلُ أَنْ يَزِدَادَ الْفَقِيرُ فَقْرًا؟ Is it justice to add poverty to the poor? Gibr. I,94,8
- هُوَ يَقْسِمُ الطَّعَامَ بَيْنَهُمْ بِالْعَدْلِ He distributed the food among them in fairness. Hus. ayy. II,51,5
- هَنَّاكَ كَلِمَاتٌ — There are some words...like people, freedom, equality, personality, democracy. Musa (Zy.) 2,1
- لَوْ قَهَمُوا مَعْنَى الْحُرِّيَةِ — If they understood the meaning of freedom.... Q. Amin (Zy.) 5,2

Also with names of scholarly disciplines; cf. French *L'histoire, la littérature*, etc.:

- أَنَّ الْأَدَبَ فَنٌّ that literature is an art. Musa adab. 3, 17
- بَعْضُ كُتُبِ التَّارِيخِ — Some history books.... Hai. sir. 76,17
- فَنُّ التَّرَاجِيدِ the art of tragedy. Mand. (Br.) 3,1
- الْجُغَرَاْفِيَّةُ geography. Djir. tar. II,377,3
- أَنَّهَا تَتَأَلَّفُ مِنْ فُرُوعٍ كَثِيرَةٍ تَرْجِعُ إِلَى أَرْبَعَةٍ: الطَّبِّ وَالْفَلَسَفَةِ وَالنَّجُومِ وَالرِّيَاضِيَّاتِ that [the sciences] consist of many branches which can be reduced to four: Medicine, Philosophy, Astronomy, and Mathematics. Djir. tar. II,387,3

Note the use of the article after a determinative (see page 270):

- ثَوْبٌ مِنَ الْحَرِيرِ الْأَبْيَضِ a dress of white silk. Mah. qah. 99,1

e) with infinitives used as substantives, when they refer to a single action rather than to a general one, or when the action is specified by being attributed to concrete persons or situations:

أَتَسْمَحُ لِي بِالْخُورِ؟ Will you allow me to come in? Nu'. liq. 8,2

وَكَيْفَ لَنَا بِالنَّوْمِ؟ How could we sleep? Manf. sha'. 204,11

لِمَنْ يُرِيدُ الْجُلُوسَ for whoever wants to sit down. Tai. (Br.) 131,24

أَنْ عَلَيْهِ الرَّجُوعَ كُلَّ مَسَاءٍ بِخَمْسِينَ that he should return every evening with fifty piasters. قَرَشًا 'Aww. (Br.) 12,15

دَعَا ابْنَهُ إِلَى الْإِقْتِرَابِ He summoned his son to approach his bed. Mah. qah. 38,20

تَكْرَمَ بِالْحُضُورِ إِلَى بَيْتِي عَصْرَ الْيَوْمِ Do honor me with your presence in my house this evening. Mah. qah. 108,21

f) before an adjective or a participial form, when it is used as a substantive:

وَكُلُّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ and everything that they invoke besides Him is nothingness. Hai. sir. 138,20

لَقَدْ كَانَ الْمُظَنُّونَ أَنْ تَكُونَ أَسْعَدَ It was the accepted belief that conditions were better for you. Amin (Zy.) 7,4

فِي الْمُسْتَقْبَلِ in the future. Musa adab. 22,

مَضَى إِلَى الْخَارِجِ He went outside. Mah. qah. 111,1



- السَّعِيدُ مَنْ سَعِدَ حَيْثُ كَانَ The happy man is he who finds happiness wherever he is. Nu'. kan. 14,11
- أَنَّ فِي كُلِّ أُمَّةٍ الطَّيِّبَ وَالْخَبِيثَ that there is [the] good and [the] bad in every nation. Amin duh. I, 54,10
- مَنِ الْمَقْبِلُ ؟ Who is [the one] coming? Hak. sheh. 20,4
- مَنِ الْقَادِمُ ؟ Who is [the one] approaching? Hak. ahl. 73,8

It is especially frequent after the preposition مِنْ with a partitive meaning (see page 266):

- كَانَ مِنَ الْعَسِيرِ أَنْ — It was hard for him to.... Hus. ayy. I, 4,6
- مِنَ الْمَعْلُومِ أَنْ — It is known that.... Q. Amin (Zy.) 5,20
- مِنَ الْوَاضِحِ أَنْ — It is obvious that.... Jabr. (Br.) 69,7
- كَانَ مِنَ الطَّبِيعِيِّ أَنْ — It was natural that.... Taq. (Zy.) 3,44

g) before a series of nouns when they represent a complete enumeration of parts (determination by contrast):

- حَاوَلْتُ أَنْ أَوْقِظَ الْوَاحِدَ ثُمَّ الْآخَرَ بِيَدِي I tried to awaken the one, then the other, with my hand. Nu'. liq. 63,15
- أَنْبَى رَمَيْتُ شَبَكَتِي ثَلَاثَ مَرَّاتٍ — فِي الْأُولَى — فِي الثَّانِيَةِ — فِي الثَّالِثَةِ that I threw in my net three times...the first..., the second..., the third. Hak. sul. 7,4
- كَانَتْ تَدْعُ عَلَى هَذِهِ الْقِرْمَةِ طَائِفَةٌ مِنَ السَّكَكِينِ مِنْهَا الطَّوِيلُ وَمِنْهَا الْقَصِيرُ وَمِنْهَا الثَّقِيلُ وَمِنْهَا الْخَفِيفُ On the log there were several knives, some long, some short, some heavy, some light. Hus. ayy. I, 59,10

أَنْكَرَ الْبَعْضُ وَجُودَهَا عَلَى الْإِطْلَاقِ  
وَدَّهَبَ الْبَعْضُ الْآخَرُ إِلَى أَنْ —

Some absolutely denied its existence, but others held the opinion that....  
Mand. (Br.) 2, 8 and 10

h) for the same reason, before adjectives or substantives that imply a contrast:

مَرَّ عَامٌ وَتَلَّاهُ الثَّانِي

A year passed and then another one.  
Nu'. kan. 63,10

حَفِظَ مِنْهُ الشَّيْءَ الْكَثِيرَ

He learned the greatest part of it.  
Hus. ayy. I, 98,4

Hence the use of the article before adjectives expresses a relative meaning. The adjectives consequently take the function of a substantive (see page 61):

حَتَّى لَمْ يَبْقَ مِنْ السَّلِيمِينَ بِهَا إِلَّا الْقَلِيلُ

until only very few Muslims remained [until of the Muslims only remained the few]. Hai. sir. 210,11

الرَّاجِحُ عِنْدِي أَنَّ —

In my opinion it is [the] most likely that....  
Hai. sir, 245,11

Note the following use of the article:

قَالَتْ بِصَوْتٍ فِيهِ الْكَثِيرُ مِنَ الْإِعْتِذَارِ وَالْفَجَلِ

She spoke with a shy, pleading voice [a voice in which there was the abundance of...].  
Nu'. liq. 85,2

and also before elatives used as superlatives (see page 472):

أَوْ عَلَى الْأَصَحِّ —

or more properly speaking....  
Sib. (Br.) 111,6

أَنَّهَا عَلَى الْأَرْجَحِ كَلِمَةُ شُكْرِ

that most likely it was a word of thanks.  
Maz. (Zy.) 1,30

i) also before the name of titles or degrees, preceding or following a proper noun:

- نَظَرَ إِلَى وَجْهِ الْمَسْتَرِ بَلَاكْ      He looked at Mr. Black's face. Hak. (Zy.) 11,42  
 أَنِنِي أَنَا الرَّئِيسُ رُوزْفَلْت      that I am President Roosevelt. Din (Br.) 60,17  
 الدُّكْتُور طَه حُسَيْن      Dr. Taha Husain. Musa adab. 57,7

*Note*, however, that titles or degrees are occasionally used without the article:

- التَفَتَ إِلَيْهِ مَسْتَرِ بَلَاكْ مَحْدَقًا مَبْتَسِمًا      Mr. Black turned to him, smiling. Hak. (Zy.) 11,19

j) with numerals (see page 495f.):

- نَحْوُ الثَّمَانِينَ كِيلُومِتْرًا      about eighty kilometers. Hai. sir. 85,9  
 جَدَّتِي الَّتِي أَوْفَتْ عَلَى التِّسْعِينَ      my grandmother, who was over ninety years old. Maz. (Zy.) 10,3  
 وَجَدَهُ رَجُلًا فِي الْأَرْبَعِينَ      He found him to be a man in his forties. Mah. qah. 61,19  
 جَمَاعَةٌ مِنَ الطَّالِبَاتِ لَا يَتَجَاوَزَنَّ الْخَمْسَ      a group of no more than five girl students. Mah. qah. 5, 12

k) frequently without apparent reason, e.g., before the nominal predicate introduced by لَيْسَ in some negative constructions (see Vol. I, § 33):

- حَلَلْنَا حُجْرَةً لَيْسَتْ بِالْفَسِيحَةِ      We sat down in a room that was not very spacious. Tai. (Zy.) 9,3  
 لَسْتُ بِالْحَالِمِ الْآنَ      I am not dreaming now. Hus. 'ala. II,95,19

and also in other instances:

مَنْ قَسَمَ السَّنَةَ إِلَى أَشْهُرٍ وَالْأَشْهُرَ  
إِلَى أَسَابِيعٍ وَهَذِهِ إِلَى أَيَّامٍ فَالسَّاعَاتِ  
Who divided the year into months, and the month into weeks, and these into days and hours?  
Djir. tar. I, 17, 20

As a linguistic formalism, Arabic uses the article before an adjective that modifies a definite noun, whether it be defined by the article or a suffixed pronoun or another defined substantive in the genitive case (see page 48):

بَصَوْتِ الضَّعِيفِ with his feeble voice.  
'Aww. (Br.) 13, 11  
أَحَدُ أَصْدِقَاءِ سَيَرَانِوَالْمُخْلِصِينَ one of Cyrano's sincere friends. Manf. sha'. 15, 5  
كُتِبَ الْأَرْبَ الْعَظِيمَةُ the great books of literature Musa adab. 9, 15  
الْإِمْتِحَانُ الْيَوْمِي the daily examination. Hus. ayy. I, 77, 5  
الْيَوْمَ التَّالِي the following day. Mah. qah. 61, 13

Note that the adverb **أَمْسَ** is considered definite; therefore an adjective modifying it will take the definite article:

أَمْسَ الْقَرِيبُ recently. Bat. (Zy.) 12, 4

and also before an adjective that modifies a proper noun:

فِي مَآيُو الْقَادِمِ next May. Mah. qah. 56, 8

## § 53 INDETERMINATION

1) Arabic indetermination is used to express:

a) a numerical indetermination, "a," "one." Some-

times this is equivalent to the numeral **أَحَدٌ**, "one," so long as there is no emphasis on the fact of unity, such as "a single one" (see page 363). This use naturally occurs only with nouns in the singular:

وَجَدْتُ فِي الْأُولَى (مَرَّةً) جَمَارًا  
ثَانِيًا وَفِي الثَّانِيَةِ زِجْرًا مَلُوءَةً —

The first time, I found a dead donkey, and the second, a jar full of ....  
Hak. sul. 7,5

مَا هَذَا؟ قُمْ قُمْ نَحَاسِي؟

What is that? A copper bottle? Hak. sul. 7,9

هُوَ يَسْكُنُ بَيْتًا غَرِيبًا

He lived in a strange house.  
Hus. ayy. II,3,5

حَتَّى سَمِعْتُ — أَنَّهُ تَتَرَدَّدُ فِي جَوْفِ  
الَّيْلِ

When I heard...a moan resounding in the night.  
Manf. (Zy.) 30,9

قَدْ سَكَّنَهَا الْيَوْمَ قَتَّى —

Today a young man...has occupied it.  
Manf. mag. 3,9

لَنَا جَيْشٌ قَوِيٌّ

We have a strong army.  
Hak. sul. 35,12

مَضَى عَلَى هَذَا شَهْرٌ وَشَهْرٌ وَشَهْرٌ

After this event one month passed and then another and still another.  
Hus. ayy. I,39,13

(For the use of **أَحَدٌ** as an equivalent of indetermination, see page 361.)

When numerical indetermination is used with a plural noun, it is generally understood as equal to an English "some" and therefore, at times, to "a few":

تَعَمَّرَهُ كَأَنَّاتٌ غَرِيبَةٌ

Strange beings lived there.  
Hus. ayy. I,13,1

الَّتِي لَمْ يَكُنْ بَيْنَهُ وَبَيْنَهَا إِلَّا خَطَوَاتٌ  
مَعْدُودَةٌ

from which he was only a few steps away.  
Hus. ayy. I,12,1

مَا هِيَ إِلَّا أَيَّامٌ —

Only a few days had passed....  
Hus. ayy. I,38,6

هَنَّاكَ كَلِمَاتٌ — There are some words....  
Musa (Zy.) 2,1

بَعْدَ أَيَّامٍ — A few days later....  
Gibr. I,112,1

b) a qualitative indetermination when the noun is used to express the species, rather than a concrete, yet undefined, noun:

With the noun in the singular:

حَقُوقُ سَيِّدِنَا عَلَى الْأَسْرَةِ كَانَتْ  
تَتَمَلَّ دَائِمًا طَعَامًا وَشَرَابًا وَشَيْئًا  
وَمَالًا — The rights of the school  
teacher from that family  
always took on the  
shape of some food, some-  
thing to drink, some  
clothing, and some money.  
Hus. ayy. I,34,2

حَتَّى سَمِعْتُ فِي مَنْزِلٍ — When I heard in a certain  
house....  
Manf. (Zy.) 30,9

حَتَّى كَانَ يَوْمٌ مِنَ الْأَيَّامِ — Until a certain day came....  
Hus. ayy. I,118,4

دَخَلَتْ وَفِي نَفْسِهَا حَنِينٌ وَأَمَلٌ — She entered, full of longing  
and hope. Ghur. (Zy.) 31,30

سَلَامٌ عَلَى سُورِيَا — Greetings to Syria!  
Gibr. II,133,9

with some abstract nouns:

جَمَالٌ هُوَ الطَّبِيعَةُ بِأَسْرِهَا — Beauty is Nature itself.  
Gibr. II,136,1

سَلَامٌ عَلَى الْوَاجِبِ وَالْوَطَنِيةِ — Peace takes precedence  
over duty and patriotism  
Gibr. II,108,20

and also with plural nouns:

عَنْ كَلِمَاتٍ حَكِيمَةٍ [consisting] of judicious  
maxims. Amin duh. I,210,5

— مَبْنَى الْمَطَارِ حُجْرٌ وَمَرَاتٌ — The airport building, halls,  
and corridors....  
Tai. (Zy.) 9,2

When an indefinite substantive or adjective functions as predicate of a nominal sentence, the indetermination is frequently qualitative:

رَأْسُهُ ذَهَبٌ إِبْرِيْزْ Its head is of pure gold.  
Hak. sul. III,14

أَنْتَ شَاعِرٌ You are a poet.  
Manf. mag. 198,8

هَذَا حَلَالٌ وَهَذَا حَرَامٌ One is permitted but the  
other is forbidden.  
Manf. mag. 128,7

أَنْ شَمَّ وَطَنًا عَرَبِيًّا؟ that there is an Arabic  
fatherland?  
Zur. (Zy.) 18,17

أَتِي مَالِطِي that I was Maltese.  
Maz. (Zy.) 1,8

2) Substantives are grammatically undefined, regardless of their meaning, in some constructions:

a) in the genitive case, e.g., after ذُو (see page 120):

سَلِيْمٌ ذُو حَسٍّ Selim is very sensitive.  
Nu'. liq. 13,15

(رَجُلٌ) ذُو خَطَرٍ وَشَأْنٍ a man of importance.  
Taq. (Zy.) 3,6

and after كُلُّ (see page 124):

اِخْتَفَى كُلُّ شَيْءٍ حَوْلَهُمْ Everything around them  
disappeared.  
Tai. (Zy.) 34,48

فِي كُلِّ قَنْدِيلٍ نُورٌ On each lamp there was a  
light. Raf. (Zy.) 20,14

after an elative used with the connotation of a superlative (however, cf. the use of definite nouns with elatives on page 477):

أَصْدَقُ مَرْجِعٍ لِلْسَّيْرَةِ      the most reliable source  
for the Biography.  
Hai. sir. 18,14

فَقَدْ كَانَتْ عِنْدَهَا أَنْفَسُ هَدِيَّةٍ      since it was for her the  
جَاءَتْهَا فِي ذَلِكَ النَّهَارِ      most precious gift that  
she received that day.  
Nu'. liq. 29,3

إِنَّكَ أَفْضَلُ مُبَارِزٍ رَأَيْتُ فِي حَيَاتِي      You are the best dualist  
I have ever seen!  
Manf. sha'. 58,14

after the numerals 3 through 10 (see page 366f.):

كَانَ الشَّيْخُ قَدْ حَجَّ ثَلَاثَ مَرَّاتٍ      The Sheikh had undertaken  
the pilgrimage three times.  
Hus. ayy. I,94,7

لَقَدْ كُنَّا عَائِلَةً مِنْ سَبْعِ أَنْفُسٍ      We were a family of seven.  
Jabr. (Br.) 71,25

and always after كَمْ (see Vol. I, § 46):

كَمْ مَرَّةً —      How many times....  
Gibr. III,173,5

and after رَبِّ (see page 207):

رَبِّ صِدْقٍ كَانَ أَكْذَبُ مِنْ كَذِبٍ      Many a truth is more de-  
ceiving than a lie.  
Nu'. liq. 20,1

b) in the accusative case, e.g., in indefinite adverbial constructions of time (see page 173):

قَدْ رَأَيْتُ مَرَارًا بِعَيْنَيَّ      Many a time I saw with my  
own eyes....  
Q. Amin (Zy.) 5,9



أَقَامَ فِي الْقَاهِرَةِ أَسْبُوعَيْنِ أَوْ  
أَكْثَرَ مِنْ أَسْبُوعَيْنِ He spent two weeks or more  
in Cairo....  
Hus. ayy. II, 3, 1

as a restrictive accusative, or accusative of specification (see page 184):

هِيَ تَخْتَلِفُ عَلَوًّا They were of different  
height. Raih. mul. 211, 18  
وَشَرَحُونَهُ وَبَقِدُونَهُ أَسْلُوبًا وَمَعْنَى  
commenting on and imitating  
it in style and meaning.  
Far. (Zy.) 17, 17

as circumstantial accusative (see page 186):

يَقُولُ لِي عَمِّي أَنَّهُمَا تَرَكَايَ طِفْلًا My uncle tells me that  
they abandoned me as a  
child. 'Aww. (Br.) 16, 13  
مَرَّ النَّاسُ أَفْرَادًا وَجَمَاعَاتٍ People went both alone and  
in groups. Gibr. III, 54, 7

after numerals 11 through 99 (see page 367):

أُنْفِقُ فِي سَبِيلِ ذَلِكَ اثْنَيْ عَشَرَ  
قَرْنًا I spend twelve francs this  
way. Manf. mag. 89, 8  
بَعْدَ فُرَاقٍ خَمْسَةَ عَشَرَ عَامًا after a separation of fifteen  
years!  
Mah. qah. 56, 13  
لَكَ إِذَا ثَلَاثَ وَعِشْرُونَ عَصَا then you get twenty-three  
blows. 'Aww. (Br.) 11, 19

and in isolation:

a) some proper names of persons and places:

كَانَ أَسَى خَلِيلًا My name was Khalil.  
Gibr. I, 163, 11  
نُوحٌ Noah. Hai. sir. 5, 9  
قُرَيْشٌ Koreish. Hai. sir. 243, 8  
قُصَيٌّ Qusay. Hai. sir. 96, 10

مُحَمَّدٌ Mohammed. Hai. sir. 6,16

بَدْرٌ Badr. Hai. sir. 243,19

However, there is a distinct tendency in modern Arabic to use Arabic proper names undeclined<sup>4</sup>:

كَانَ اسْمُهُ خَلِيلٌ His name was Khalil.  
'Aww. (Br.) 9,5

صَارَ الرَّهْبَانُ مِنْذُ ذَلِكَ الْحِينِ  
يَدْعُونِي الْأَخَ مُبَارَكٌ But from that day on the  
monks called me Brother  
Mubarak. Gibr. I,163,12

عَرَفْتُ رَشِيدٌ — I had known Rashid....  
Gibr. I,107,12

رَأَى إِحْسَانَ He saw Ihsan.  
Mah. qah. 113,15

b) numerals. Simple numbers, 3 through 9, when they are not followed by a genitive case, even if they refer to definite nouns:

ثَلَاثَةٌ مِنْ أَهْنَاءِ آدَمَ three human beings [three  
among human beings].  
Gibr. I,131,14

كَيْفَ يُمَكِّنُ أَرْبَعَةٌ مِنَ النَّاسِ أَنْ  
يَخْتَفُوا بِمِثْلِ تِلْكَ السَّهُولَةِ؟ How is it possible for four  
people to disappear so  
easily? Nu'. liq. 60,15

لَيْلَتَيْنِ أَوْ ثَلَاثًا two nights or three.  
Hak. ahl. 10,12

Compound numbers. All the parts of a numeral compound are grammatically indefinite, with the exception of the indeclinable numbers 11 through 19 (see page 367) and of that part of the numeral which takes a complement in the genitive case and thus is in the construct state without nunnation:

4. This tendency, however, seems to be restricted to proper names in current use. The names of historical figures and places of Islam are always regularly declined.

ثَمَانِيَّةٌ وَثَمَانُونَ أَلْفًا مِنَ الْيَهُودِ	88,000 Jews. Raih. mul. 278,10
سَبْعَةٌ وَعِشْرُونَ قِرْشًا	twenty-seven piasters. 'Aww. (Br.) 11,18
ثَلَاثَةٌ وَخَمْسُونَ نَائِبًا	fifty-three deputies. Kam. (Zy.) 4,6
نَالَ نَصِيبَهُ أَرْبَعًا وَثَلَاثِينَ عَصًا	He got his share of thirty-four blows. 'Aww. (Br.) 14,3
(كَانَ) سَبْعِينَ مِائَتًا وَخَمْسِينَ أَلْفَ دِينَارٍ	70,150,000 dinars. Amin duh. I, 115,7

(For a discussion of defined numerals, see page 374f.)

c) adjectives and participles which are not in apposition to a definite noun, and thus are either in attributive apposition to an undefined noun (see page 48):

كَلِمَاتٌ مَعْدُودَاتٌ	few words. Mah. qah. 7,16
صَوْتٌ غَلِيظٌ	a harsh voice. Manf. sha'. 85,2
كَانَ فِي قَدِيمِ الزَّمَانِ رَجُلٌ لَبْنَانِيٌّ وَامْرَأَتُهُ	In days of old there were a Lebanese man and his wife. Nu'. kan. 19,12

or function as nominal predicates in a nominal sentence (see Vol. I, § 7):

فَهُوَ آلَانَ شَاغُولٌ	for he is now busy. Gibr. III, 237,11
السَّمَاءُ جَمِيلَةٌ	The sky is beautiful. Manf. mag. 198,12
هَذَا طَبِيعِيٌّ	That is natural. Amin duh. II, 75,14

or modify the sentence, being in the adverbial accusative case (see page 186):

هَجَمَ اللَّيْلُ سَرْعًا عَلَى شَمَالِي  
لَبْنَانَ      The night came rapidly over  
the northern part of Lebanon.  
Gibr. (Zy.) 8,1

التَفَتَ إِلَيَّ مَذْهُولًا      He turned around to me in  
amazement. Maz. (Zy.) 1,39

كَأَنَّهُ قَدْ سَمِعَتْنِي مُفَكِّرًا      as though she had heard me  
thinking. Gibr. I, 112, 14

## § 54 THE DEMONSTRATIVE PRONOUN

The demonstrative pronoun, which is called in Arabic *اِسْمُ الْإِشَارَةِ*, "noun of indication," gives the listener, as its name shows, a special indication or determination of the noun. Although related to the determination given by the article, the demonstrative pronoun is still sufficiently different to require that a noun in apposition to it be further determined by the use of the article.

While the article normally gives the noun a determination within a species (see page 11), the demonstrative pronoun gives a determinative relationship between the nouns mentioned and the people involved in the situation or in the conversation.

It is relevant to point out here that all the Arabic forms of the demonstrative pronouns were originally elements of interjectional character which, after the fading of this affect, have become particles of demonstrative determination.<sup>5</sup>

Since these elements do not have a nominal aspect, they have not developed any case distinction (with the exception of *ذَا*, which has different forms in the dual following the pattern of the two case declension of nouns). They are usually found in compounds of two or more elements, e.g., *هَذَا*, *ذَلِكَ*, and *ذَاكَ*; only the particle *ذَا*, when it is used as the last element in the compound, offers a distinction between masculine or feminine forms, *ذَا*, *ذِي*, *ذِي*, and has different endings for the declension of the duals, *ذَانِ*, *ذَيْنِ*.

5. See Brock. *Grund.* I, p. 316.

The forms used as plurals are actually different compounds and have no distinction in gender or case.

In regard to their general meaning, the common differentiation made is that هَذَا designates persons or objects which are close to the speaker; هَـٰذَا and ذَٰلِكَ designate persons or objects in the distance. However, it must be mentioned that this distinction does not always seem to be sufficient.

From the earliest days of the language, the demonstrative particles appear to have been used frequently with psychological approach rather than merely with a local meaning. Although there is a strong tendency in modern Arabic to use the demonstrative pronouns with the local meaning only, it still frequently happens that the demonstrative pronouns are used with the psychological standpoint in mind; that is to say, **هَذَا** is used for things that are considered more important or more closely related to the person speaking, while **ذَلِكَ** and **ذَاكَ** express a more remote attitude.

In regard to their syntactical function, the demonstratives, with the exception of le and lo, can be used either as demonstrative adjectives in apposition to a substantive:

هَذِهِ الدُّنْيَا this world      هَذَا الرَّجُلُ this man

(For a discussion on the demonstrative's position in relation to the noun see page 43f.)

or as demonstrative pronouns referring to a situation or to a noun whose function is filled by the demonstrative:

— كَانَ ذَلِكَ وَأَنَا This happened while I....  
Maz. (Zy.) 10,1

هَلْ هَذَا بَلَدٌ يُسْكَنُ ؟ Is this a country that can  
be lived in?  
Din (Zy.) 3,17

## 55 هـ

هَآ appears as part of the compound demonstrative pronouns هَآ and هَآ.

It is also used in independent positions introducing a nominal or verbal sentence as a demonstrative adverb, which emphasizes the time when the action takes place:

هَآ هِيَ لَا تُرِيدُ أَنْ تَدُومَ هَآ هُوَ  
يَرْجِعُ إِلَى الْكَوْخِ بِفَرْشَيْنِ هَآ هُوَ  
ذَاهِبٌ لِثَمَانٍ وَارْبَعِينَ عَصَا —

but, it would not last;  
now he was returning to  
the hut with just two  
piasters, now he was going  
to receive forty-eight  
blows which....  
'Aww. (Br.) 12,18

وَهَآ قَدْ مَضَى الْوَقْتُ —

and now the time had  
passed.... Ayy. (Br.) 28,25

هَآ هُمْ أَوْلَادُنَا عَادُوا —

Now our sons have returned....  
Ayy. (Br.) 30,3

هَآ قَدْ مَرَّ سَبْعَةُ آلَافِ سَنَةٍ عَلَى  
وِلَايَتِي الْأُولَى

Now seven thousand years  
have passed since the day  
of my first birth.  
Gibr. III,16,4

هَآ قَدْ أَوْشَكَ أَنْ يَنْسَاهُمْ النَّاسُ  
فِي عَصْرِنَا هَذَا !

People in this time of ours  
had almost forgotten them!  
Hak. ahl. 48,16

It may govern a suffixed pronoun, in which case the adverbial expression has an emphatic character and is followed by a substantive in the accusative:

هَآ كُمْ عَضُو جَدِيدًا فِي أُسْرَتِكُمْ  
الْمَحْتَرَمَةِ

Here is a new member for  
your distinguished family.  
Mah. qah. 113,14

هَآكَ رَجُلَيْنِ مِسْكِينَيْنِ يَسْتَشْفِعَانِ  
بِي إِلَيْكَ

Here are two poor people  
pleading with you on my  
behalf. Mah. zuq. 75,5

هَآكُمَا مَبْعَدُ الشَّمْسِ

Here is the Temple of the  
Sun. Mah. qah. 73,20

هَآكُم مَبَارِئِي

These are my principles.  
Mah. qah. 10,20

## § 56      ذَا

ذَا appears as part of the demonstrative compounds ذَاكَ and هَذَا, and also in the dual هَذَانِ and هَذَيْنِ but not in plural compounds.

Only rarely is it used in an independent position:

— وَلِذَا كَأَنْتَ حَاجَتَهُ الْأُولَى      For this reason, its first need was....  
Zur. (Br.II) 14,23

ذَا preceded by the preposition كَ becomes a modal adverb:

كَذَا يَسْتَخْدِمُ ابْنُ آدَمَ أَقْدَسَ مَا فِي الْكَوْنِ      Thus, man will use the holiest of all existing things. Gibr. I,51,9

*Note* that in a paronomastic repetition (see page 439) كَذَا has an indefinite meaning:

كَذَا وَكَذَا      such and such.  
Amin zuh. I,33,15

It is frequently used following the personal pronoun هُوَ with a demonstrative-adverbial function. هُوَ in this instance does not refer specifically to any noun and is used invariably in the masculine singular:

هُوَذَا الْحُبُّ يَسْتَهْزِئُ بِي      There is Love laughing at me. Gibr. II,99,14

هُوَذَا أَسْرَابُ الْحَمَامِ وَالشَّعَائِرِ      Here are the swarms of doves and blackbirds.  
Gibr. III,57,12

وَلَكِنْ هُوَذَا نَفْسِي تَهْمِسُ آلَانَ أَسْمَاءَ ذَلِكَ النَّامُوسِ      But my soul is now whispering the names of this Law. Gibr. II,193,11

— هُوَذَا الْغِفْيَانُ وَالصَّبَابَا يَمْشُونَ      Here are young men and women walking....  
Gibr. III,57,16

هُوَذَا الرِّعَافُ يَسِيرُونَ أَمَامَ قُطْعَانِهِمْ مِنَ الْحَطَايِرِ وَالْمَرَابِضِ      Here are the shepherds leading their sheep from the corrals and folds.  
Gibr. III,57,14

It is also used to emphasize a question in apposition to an interrogative pronoun (see Vol. I, § 43):

مَنْ ذَا يَصْبِرُ عَلَى إِهَانَةٍ كَهَذِهِ إِلَّا هَانَةً؟	Who could patiently accept such an insult? Nu'. kan. 34,18
مَاذَا أَصْنَعُ بِهِمَا؟	What shall I do with them? Manf. sha'. 94,2
وَلِمَاذَا فَعَلَ بِهِ هَذَا؟	Why is he doing that with it? Hak. sheh. 18,8
مَاذَا تَقُولُ؟	What are you saying? Hus. 'ala. II,29,1

## § 57 هَذَا

هَذَا is a compound of هَا and ذَا.

With a local meaning, هَذَا expresses a relationship to nouns referring to people or objects which are near the person speaking:

لَعَلَّهُ فَوْقَ هَذِهِ الشَّجَرَةِ	Perhaps he is on this tree. Hak. sul. 20,3
أَنَا غَرِيبٌ فِي هَذَا الْعَالَمِ	I am a stranger in this world. Gibr. III,163,2
إِلَى الْيَدِ الَّتِي أَوْقَدَتْ شُعْلَةً عَوَاطِفِي أَرْفَعُ هَذَا الْكِتَابَ	to the hand that lighted the torch of my feelings I dedicate this book. Gibr. I,106,1
أَتَقْدِرُ هَذِهِ الْمَرْأَةَ أَنْ تَكُونَ شَرِيرَةً؟	Can this woman be evil? Gibr. I,112,5

or have just been mentioned:

هَذَا يَعْنِي أَنْ —	This means that.... Mah. qah. 29,16
هَذَا مَا سَنَحَاوِلُ وَصْفَهُ فِي الْبَابِ الْآتِي	This is what we shall try to explain in the next chapter. Amin duh. I,4,9



أَهَذَا رَأْيُكَ؟ Is that your opinion?  
Mah. qah. 179,8

يَبْضِي فِي تَوْدِيدِ هَذِهِ الْكَلِمَةِ he kept on repeating this  
word. Hus. ayy. I,102,9

In a pronominal function, هَذَا expresses a relation to persons or things which the speaker is actually facing<sup>6</sup>:

سَيَتَضَمَّنُ هَذَا الْكِتَابُ أَرْبَعَةَ  
أَجْزَاءَ هَذَا أَوَّلُهَا This book will have four  
parts; this is the first  
one. Djir. tar. I,12,8

مَنْ هَذَا؟ Who is that?  
Hak. ahl. 11,6

أَهَذِهِ هِيَ الزَّوْجَةُ الْخَائِنَةُ؟ Is this the treacherous  
wife? Is this the woman  
أَهَذِهِ هِيَ الْوَرَاءَةُ الَّتِي — who...? Gibr. I,112,6

هَذَا أَنْتَ يَا شَهْرِيَارَ؟ Is that you, Shahriyar?  
Hak. sheh. 143,8

Note the meaning of هَذَا in the following:

مَا هَذَا الضَّوُّ الْمُتَفَجِّرُ هُنَاكَ؟ What is that light flashing  
over there?  
Hak. sheh. 8,3

In temporal expressions, هَذَا expresses the time in which the speaker exists or speaks:

هَذَا أَوَّلُ لَيْلَةٍ This is the first night.  
Mah. qah. 28,20

أَهَذَا وَقْتُ مَزَاحٍ؟ Is this a time for jokes?  
Hak. sul. 63,10

أَهَذِهِ أَوَّلُ مَرَّةٍ — Is this the first time...?  
Hak. ahl. 29,13

6. Hence its use in addressing persons whose names are not known:

يَا هَذَا! Hey, you! Hak. sul. 16,11

In a qualitative appreciation, هَذَا is used to indicate persons or things which are important to the speaker, or which the speaker intends to present as such:

لَا يَذْكُرُ لِهَذَا الْيَوْمِ اسْمًا      He does not remember what day it was [the name of that day]. Hus. ayy. I,3,1

لَا يَسْتَطِيعُ أَنْ يَذْكُرَ مِنْ هَذَا الْيَوْمِ وَقْتًا يَعْتَنِيهِ      He cannot remember the exact time during that day. Hus. ayy. I,3,2

أَكْبَرُ ظَنِّي أَنَّ هَذَا الْوَقْتَ كَانَ بَعْدَ  
مِنْ ذَلِكَ الْيَوْمِ فِي قَبْرِهِ أَوْ فِي عَشَائِهِ      His strongest belief is that the time was either morning or evening. Hus. ayy. I,3,4

and therefore it is also used to emphasize the demonstrative effect:

هَذِهِ اللَّعْبَةُ أَمْرَأَةٌ وَهَذِهِ اللَّعْبَةُ  
رَجُلٌ وَهَذِهِ اللَّعْبَةُ فَتًى وَهَذِهِ  
اللَّعْبَةُ فَتَاةٌ      One doll was a woman and the other a man, another a boy, the fourth a girl. Hus. ayy. I,119,1

مَا أَجْمَلَ شَمْسَ هَذَا الْيَوْمِ !      How beautiful the sun is today! Manf. mag. 11,13

Hence هَذَا may also have a qualitative emphasis:

رَاعَتْنِي هَذِهِ الْجَرَأَةُ      Such daring startled me. Maz. (Zy.) 1,2

كَيْفَ يَكُونُ هَذَا الْقَدَى لِهَذِهِ  
الْمَجُوزِ؟      How could such an old woman have a bust like that? Mah. qah. 94,21

إِنَّكَ أَنْتَ الَّتِي سَارَتْ بِى إِلَى  
هَذِهِ النِّهَايَةِ      It is you yourself who has brought me to such an extreme. Hak. sheh. 152,2

أَبْلَغْتَنَا هَذَا الْحَدَّ؟      Have you reached such a point? Mah. qah. 43,20

وَلَمْ أَدَّعِ أَنَا شَيْئًا مِنْ هَذَا      but I did not pretend anything of that sort. Maz. (Zy.) 1,35

The two parts of the demonstrative compound هَذَا, which in times past were only occasionally separated by a personal pronoun, are now frequently used in such a manner, often with an adverbial-demonstrative character. The second part of the demonstrative agrees in gender and number with the noun preceding it:

وَأَيْنَ ذَلِكَ الْكِتَابُ؟ قَالَ  
هَـهُوَذَا يَا سَيِّدِي "Where is the letter?" He  
answered, "Here it is, sir."  
Manf. mag. 264,11

وَهَا أَنَا ذَا قَارِمٍ إِلَيْكَ بَعْدَ  
قَلِيلٍ I shall go to you shortly.  
Manf. sha'. 189,9

وَهَا هِيَ زِي نَافِذَةٌ مَفْتُوحَةٌ  
and there is a window open  
wide. Nu'. liq. 101,13

أَنْظُرْ هَا هِيَ زِي تَنْظُرُ إِلَيْكَ  
Look! There she is, looking  
at you. Manf. sha'. 33,4

هَاهُمَا ذَانِ — There are the two....  
Hak. sul. 99,6

هَاهُنَا أُولَئِكَ الثَّلَاثَةُ Here we are, the three of  
us. Hak. ahl. 143,8

*Note* its use with the personal pronoun of the first person:

هَـأَنَذَا أَيَّتُهَا الْأَمِيرَةُ! Here I am, my Princess!  
Hak. ahl. 41,8

هَـأَنَذَا أَغَادِرُ هَذَا الْمَكَانَ I am leaving this place.  
Hak. sheh. 14,2

هَـأَنذِي آتِيَةً I am coming.  
Manf. sha'. 145,11

هَـأَنذِي قَارِمَةً I am coming.  
Manf. sha'. 146,16

The parts of the compound may also be separated by the preposition كَ. It has then an adverbial function and meaning:

هَكَذَا "so," "thus," "in this  
manner" Amin duh. III,21,10

## § 58 ذَلِكَ

Contrary to *هَذَا*, *ذَلِكَ* expresses the noun as more remote in some way from the person who speaks. Thus this demonstrative pronoun is usually used in contrast with *هَذَا* for correlative constructions (see page 41f.).

Its demonstrative effect can be used to denote location:

مَا هَذَا الضُّوُّ الْمَتَفَجِّرُ هُنَاكَ؟  
— تِلْكَ حُجْرَةُ الْمَلِكِ

What is that light flashing over there? ... That is the king's chamber.  
Hak. sheh. 8,3

إِلَى تِلْكَ السَّمَاءِ الْحَقِيقَةِ الَّتِي —  
Hak. sul. 157,2

to that true heaven which ....

سُكَّانَ تِلْكَ الْمَدِينَةِ  
Gibr. II, 149,11

the inhabitants of that city.

هَجَمَ اللَّيْلُ مُسْرِعًا عَلَى شِمَالِي لِبْنَانٍ  
مَتَغَلِّبًا عَلَى نَهَارٍ تَسَاقَطَتْ فِيهِ الثَّلُوجُ  
عَلَى تِلْكَ الْقَرْىِ الْمَحِيطَةِ بِوَادِي قَارِيشَا  
جَاعِلَةً تِلْكَ الْحَقُولَ وَالْهَضَابَ صَفْحَةً  
بَيْضَاءَ — وَكَانَ فِي مَنْزِلٍ مُتَفَرِّدٍ بَيْنَ  
تِلْكَ الْقَرْىِ امْرَأَةٌ جَالِسَةٌ —  
Gibr. (Zy.) 8,1 and 3

Night fell rapidly on Northern Lebanon overtaking a day during which snow had been falling on the villages surrounded by the Kadeesha Valley, making its fields and hills a white sheet which.... In one lone house among those villages, there was a woman sitting....

It can also be used to indicate or refer to a person or thing which is not present at the moment of the speaker's statement:

ذَلِكَ الْهَدُّهُدُ الْآخَرُ الَّذِي —  
Hak. sul. 25,12

that other Hudhud which....

ذَلِكَ أَخِي الْقُرَيْشِيُّ قَدْ أَخَذَهُ  
رَجُلَانِ عَلَيْهِمَا ثِيَابُ بَيْضَ  
Hai. sir. 110,20

Two people with white robes have taken away my brother, the Koreishi.  
Hai. sir. 110,20

In a temporal meaning, *ذَلِكَ* is used to refer to a past time and to express the action in the time in which it has actually taken place:

— فِي لَيْلَةٍ مِنْ لَيَالِي سَنَةِ ١٦٤٠ —  
وَلَمْ يَكُنْ لِلتَّحْشِيلِ فِي ذَلِكَ الْعَصْرِ  
زُحْرٌ خَاصَّةٌ بِهِ — وَكَانَ جُمُوهُ  
الْمُشَاهِدِينَ فِي تِلْكَ اللَّيْلَةِ —

On one night in the year  
1640....At that time there  
were no special houses for  
theatrical performances....  
The crowd of spectators that  
night.... Manf. sha'. 18,3 ff.

(الْعَصْرُ الْجَاهِلِيُّ) أَنْ عَرَبُ ذَلِكَ  
الْعَهْدِ الْقَدِيمِ —

(The Pre-islamic period) that  
the Arabs in that ancient  
period.... Djir. tar. I,32,16

أَتَذْكُرُ تِلْكَ الْأَيَّامَ الْعَاضِيَةَ الَّتِي  
قَضَيْنَاهَا مَعًا وَنَحْنُ صُغِيرَانُ؟

Do you remember those bygone  
days which we spent together  
when we were children?  
Manf. sha'. 95,12

فِي تِلْكَ الْأَيَّامِ —

in those days.  
Maz. (Zy.) 10,6

كَانَتْ الْمَسَاجِدُ فِي ذَلِكَ الْعَهْدِ  
تُضَاءُ بِقَنَادِيلِ الزَّيْتِ

The mosques at that time  
were illuminated by oil  
lamps. Raf. (Zy.) 20,14

لَا أَنْسَى أَبَدًا تِلْكَ السَّاعَةَ

I will never forget that  
moment. Raf. (Zy.) 20,23

and also to recapitulate preceding statements, events,  
or situations:

نَسْتَطِيعُ بَعْدَ ذَلِكَ أَنْ نَقُولَ —

After that, we can say....  
Amin duh. I,5,10

وَالآنَ نُرِيدُ أَنْ نَبْحَثَ النَّوَاحِيَ الَّتِي  
— فَأَوَّلُ ذَلِكَ الْأَلْفَاظِ اللَّغَوِيَّةِ

Now we intend to examine  
the fields in which....  
The first one is the idio-  
matic expressions.  
Amin duh. I,182,10

وَمَرَّتْ بَعْدَ ذَلِكَ أَيَّامٌ

After that, days passed....  
Manf. mag. 24,3

كُلُّ ذَلِكَ لِأَنَّ —

All this happened because....  
Hus. ayy. I,71,1

جَرَى كُلُّ ذَلِكَ —

All that happened....  
Gibr. III,190,19

لَوْلَا ابْتِسَامَتُهُ الْحَزِينَةُ وَلَوْلَا عَيْنَاهُ  
 — وَلَوْلَا يَدُهُ — لَوْلَا ذَلِكَ لَظَنَّهُ  
 النَّاسُ صَنَمًا

If it weren't for his sad smile, and for his eyes..., and for his hand...; if it weren't for all that, people would think that he was a statue. 'Aww. (Br.) 10,4

ذَلِكَ preceded by the preposition لَ becomes equivalent to a modal adverb:

كَذَلِكَ الشَّأْنُ فِي انْتِشَارِ لُغَةِ  
 الْعَرَبِ

The same thing happened with the spread of Arabic. Amin duh. I,2,1

## § 59 ذَاكَ

ذَاكَ does not have a clear relationship to the other two demonstratives (see the correlative constructions below).

In its local meaning, ذَاكَ has a demonstrative effect similar to ذَلِكَ:

ذَاكَ هُوَ الْمَسْتَحِيلُ بِعَيْنِهِ

That is the impossible itself. Nu'. liq. 83,3

النُّورُ الْحَقِيقِيُّ هُوَ ذَاكَ الَّذِي  
 يَنْبَثِقُ مِنْ دَاخِلِ الْإِنْسَانِ

True light is what radiates from within a man. Gibr. I,164,17

ذَاكَ خَيْرٌ مِنَ الصَّلَاةِ وَالْعِبَادِ

That is better than prayer and worship. Gibr. I,180,8

وَمَا يَدْرِيكَ مَا يُؤْنِسُ بَنَ مَتَّى؟  
 قَالَ مُحَمَّدٌ ذَاكَ أَخِي

and how did you learn who Jonas, the son of Matta, was? Mohammed answered, "He was my brother." Hai. sir. 187,18

كَانَ أَحَبَّ إِلَيْهِ مِنْ طَهْرِهِ ذَاكَ فِي  
 غُرْفَتِهِ

Of all the phases of his life, the one [spent] in his room was the dearest to him. Hus. ay. II,15,2

حَسَرَاتُ الْحَنِينِ إِلَى مَنْزِلِهِ ذَاكَ  
فِي قَرْيَتِهِ تِلْكَ مِنْ قَرْيَةِ الرَّيْفِ nostalgia for that house  
in his hometown in the  
country. Hus. ayy. II,35,4

إِذَا لَقُوا صَاحِبَهُمْ ذَاكَ الَّذِي — When they met that friend  
of theirs who....  
Hus. ayy. II,53,5

مَا ذَاكَ؟ ذَاكَ أَنِّي لَا أَرَى  
رَأْيَكَ "What is that?" "That  
means that I do not share  
your opinion."  
Hus. 'ala. II,20,12

Preceded by the adverb *إِذَا*, it also functions as  
a temporal adverb: "then," "at that time":

كَانَ هُوَ إِذْ ذَاكَ قَرِيبًا مِنَ الْأَرْبَعِينَ He was then close to forty.  
Gibr. I,113,5

نَظَرَ خَلِيلٌ إِذْ ذَاكَ إِلَى عَيْنَيْ مَرْيَمَ Khalil then looked into the  
eyes of Maryam.  
Gibr. I,177,9

*ذَاكَ*, as second part of a correlative construction,  
frequently has an indefinite meaning:

وَمَعَهُ هَذَا الْكِتَابُ أَوْ ذَاكَ مِنْ carrying with him one or  
another book of sermons.  
كُتُبِ الْوَعظِ Hus. ayy. II,36,3

لِيَتَحَلَّقُوا حَوْلَ هَذَا الْعَمُودِ أَوْ لِيَتَحَلَّقُوا حَوْلَ ذَاكَ وَنَنْتَظِرُوا هَذَا الْأُسْتَاذَ أَوْ ذَاكَ to sit in a circle around  
this or that column, and  
to wait for one professor  
or another.  
Hus. ayy. II,18,5

It may also be used in place of a genitive in an  
adverbial phrase:

كَانَ يُفَكِّرُ وَقَدْ ذَاكَ فِي وَالِدَيْهِ Then he thought of his  
parents.  
Mah. qah. 123,19

## § 60 CORRELATIVE CONSTRUCTION OF THE DEMONSTRATIVE PRONOUNS

When two demonstrative pronouns are used in a correlative construction, the same form of the pronoun may be used in both parts:

هَذَا حَلَالٌ وَهَذَا حَرَامٌ    One thing is permitted but the other forbidden.  
Manf. mag. 128,7

Usually, however, different forms will be used; in this case, هَذَا precedes the other forms, and ذَلِكَ precedes ذَاكَ:

لَا هَذَا وَلَا ذَاكَ    neither one.  
Manf. sha'. 47,12

أَنْ بَيْنَ جَنْبَيْ نَارٍ تَضْطَرِمُ وَجَنْبَيْهَا  
يَضْطَرِبُ تِلْكَ لِلْأَسَفِ عَلَى الْآخِصِ  
وَذَاكَ لِلْخَوْفِ مِنَ الْمُسْتَقْبَلِ    that within me a fire and a child are stirring, the first in regret of the past, and the second in fear of the future.  
Manf. (Zy.) 30,30

also in the plural:

لَا قَوْلَ هَؤُلَاءِ وَأُولَئِكَ    to the words of both [these and those].  
Hai. sir. 28,2

هَؤُلَاءِ وَأُولَئِكَ يَتَنَازَعُونَ أَسْبَابَ  
الْحَيَاةِ وَالْكَوْنِ جَمِيعًا حَتَّى —    Both will struggle over the causes of life and existence until....  
Hai. sir. 5,12

Generally in such constructions هَذَا will refer to the first part mentioned, and thus can be translated by the "former":



(الْطُفُولَةُ وَالشَّيْخُوخَةُ) هَذَا عَنْ جَهْلٍ  
بِهَا (الْحَيَاةُ) وَذَاكَ عَنْ عِلْمٍ وَتَجَرُّبَةٍ.  
هَذَا يَبْسُمُ لِلْحَيَاةِ ابْتِسَامَ الطَّرَبِ وَالْأَمَلِ  
وَالْفَرَحِ وَذَاكَ يَبْسُمُ لَهَا ابْتِسَامَ السَّخَرِ  
وَالْيَأْسِ وَالْأَلَمِ

(Childhood and old age) the former because of ignorance of it (this world) the latter because of his knowledge and experience. The former smiles at life with joy and hope and the latter smiles at it with mockery, resignation, and suffering.

Qal. (Zy.) 21,3

هَنَّاكَ بَيْنَ مَدِينَةِ الْأَحْيَاءِ وَمَدِينَةِ  
الْأَمْوَاتِ جَلَسْتُ أَفْكُرُ، أَفْكُرُ فِي كَيْفِيَّةِ  
الْعِرَاكِ الْمَسْتَعْرِ وَالْحَرَكَةِ الدَّائِمَةِ فِي  
هَذِهِ وَفِي السَّكِينَةِ السَّائِدَةِ وَالْهَدْوِ  
الْمَسْتَعْرِ فِي تِلْكَ

Here between the City of the Living and the City of the Dead, I sat down to meditate on the constant struggle and continuous movement in the former and on the prevailing peace and lasting calm in the latter.

Gibr. II, 103, 10

هَذَا, however, may refer to the noun which is closer to it, and thus to the second part of the correlative construction. In this case هَذَا must be translated by "the latter":

كُلُّ مَا يُجَدُّ مِنَ الْفَرْقِ بَيْنَ السَّاحِرِ  
وَالصُّوفِيِّ هُوَ أَنَّ هَذَا يَتَّصِلُ بِالْمَلَائِكَةِ  
وَذَلِكَ يَتَّصِلُ بِالشَّيَاطِينِ

The only difference between a sorcerer and a *sufi* is that the latter is in contact with angels while the former with demons.

Hus. ayy. I, 98, 14

Finally, the order of the demonstrative pronouns may be inverted; هَذَا then appears in the second part of the correlative construction and refers to the second part with the same meaning as above, "the latter":

الْحَيَاةُ فِي الْمَدِينَةِ كَشَرْبِ الْمَاءِ فِي  
 كُوبٍ مِنَ الْخَرَفِ وَالْحَيَاةُ فِي الطَّبِيعَةِ  
 كَشَرْبِ الْمَاءِ فِي كُوبٍ مِنَ الْبَلَّهِ السَّاطِعِ  
 ذَاكَ يَحْتَوِي الْمَاءُ وَهَذَا يَحْتَوِيهِ  
 وَيَبْدَى جَمَالَهُ لِلْعَيْنِ

Life in the city is like a drink of water from an earthen cup, and life in the country like a drink of water from a bright crystal cup; the first contains the water, the latter encloses it but reveals its beauty to the eye. Raf. wah. I, 53, 16

When two demonstrative pronouns are used in an alternate or in a correlative construction and they modify one substantive, the substantive will be placed in the first part of the construction; in the second part, the demonstrative will be used as a pronoun:

وَمَعَهُ هَذَا الْكِتَابُ أَوْ ذَاكَ مِنْ كُتُبِ  
 الْوَعظِ

carrying with him one or another book of sermons. Hus. ayy. II, 36, 3

حَوْلَ هَذَا الْعَمُودِ أَوْ ذَاكَ

around this or that column. Hus. ayy. II, 18, 5

هَذِهِ الْجُمْلَةُ أَوْ تِلْكَ

this or that sentence. Hus. ayy. II, 20, 11

#### § 61 POSITION AND AGREEMENT OF THE DEMONSTRATIVE PRONOUN

Since the demonstrative pronoun, by its very nature, is determined, it never takes the definite article and may only accompany nouns that are themselves defined (e.g., proper names) or that are determined either by the article or by a following defined genitive.

##### A Position

The demonstrative pronoun precedes the noun determined by the definite article:

فِي هَذَا الْمَنْزِلِ

in this house. Manf. mag. 22, 3

مَا هَذِهِ الرَّائِحَةُ الْغَرِيبَةُ؟ What is this strange odor?  
Manf. sha'. 142,8

هَذِهِ الْجَرَأَةُ this daring.  
Maz. (Zy.) 1,2

هَذَا الْكِتَابُ this book. Gibr. I, 106,3

It takes this position even when the noun is the second element of a genitive construction:

نَتَائِجُ هَذِهِ الْبَحْثِ the results of these investigations.  
Hai. sir. 27,11

طَبْعَةُ هَذَا الْكِتَابِ الْأُولَى the first edition of this book. Hai. sir. 25,2

دَلَالَةُ هَذِهِ الْكَلِمَاتِ — The meaning of these words.... Musa (Zy.) 2,2

فِي أَوَّلِ هَذَا الْقَرْنِ in the beginning of this century. Kam. (Zy.) 4,16

But the demonstrative follows the noun determined by a genitive construction:

الْأَمُّهُمُ هُوَ حَاضِرُنَا هَذَا The important thing is the present. Jabr. (Br.) 71,23

وَلَمْ تَزَلْ عَلَى حَالِهَا تِلْكَ She remained that way.  
Manf. mag. 18,11

حَسَرَاتُ الْعَنِينِ إِلَى مَنْزِلِهِ ذَاكَ فِي nostalgia for that house  
قَرْيَتِهِ تِلْكَ مِنْ قَرْيَةِ الرَّيْفِ in his hometown in the  
country. Hus. ayy. II, 25,4

صَاحِبُهُمْ ذَاكَ that friend of theirs.  
Hus. ayy. II, 53,5

كَلْبِي هَذَا this dog of mine.  
Hak. ahl. 13,7

The demonstrative pronoun only rarely follows a substantive determined by the definite article:

وَأَخَصَّ الْخَصَّةَ هَذِهِ كَأَنَّهُ تَلَفَّتْ  
إِلَى الْمَاضِي<sup>7</sup> But this elite was oriented  
toward the past.  
Mus. (Zy.) 2,17

The demonstrative pronoun follows proper names:

حَسَنٌ هَذَا this Hasan.  
Hus. ayy. I, 101, 4;  
*ibid.* I, 101, 6

أَبْرَهَةُ هَذَا this Abraha.  
Hai. sir. 76, 5

نِيُورُوكَ هَذِهِ this New York.  
Khalid (Br. II) 94, 6

عَائِشَةُ هَذِهِ this A'isha.  
Hai. sir. 358, 13

However, when the proper name contains a definite article, the demonstrative pronoun precedes the name:

هَذَا الْكِنْدِيُّ this al-Kindi.  
Amin duh. III, 11, 1

When the noun determined by a genitive construction has an attributive adjective, the demonstrative pronoun will follow the genitive construction but precede the adjective:

قَدْ أَبْصَرْتَهُمَا بِعَيْنِي هَاتَيْنِ  
الْخَاطِطَتَيْنِ I saw them both with these  
sinful eyes of mine.  
Nu'. liq. 47, 14

فِي بَيْتِهَا ذَاكَ الصَّغِيرِ in that small house of  
hers. Hus. (Br.) 100, 19

— قُلْ لِصَدِيقِكَ هَذَا الْخَبِيثِ Tell this malicious friend  
of yours.... Din (Br.) 62, 23

It will follow restrictive or determinative adjectives:

فِي طَوْرِهِ الثَّالِثِ هَذَا in this third phase of his.  
Hus. ayy. II, 16, 1

7. This instance could also be explained as a case of gender attraction; for أَخَصَّ الْخَصَّةَ هَذَا see page 155f.

## B Agreement

The demonstrative pronoun follows the rules of adjectival agreement with regard to gender and number (see page 53f); thus it always agrees in gender with its noun:

فِي هَذِهِ اللَّيْلَةِ	on this night. Manf. mag. 15,17
هَذِهِ الدَّارُ	this house. Manf. mag. 53,9
هَذِهِ الزَّوْرَةُ	this time. Hak. ahl. 15,7
هَذَا الْكِتَابُ	this book. Gibr. I,106,3
تِلْكَ الصَّبِيَّةُ	this girl. Gibr. I,151,4
هَذَا الْفَتَى	this youth. Hus. ayy. I,137,11

and also always in number when its noun is in the dual:

بِهَاتَيْنِ الْمَمَنَاتَيْنِ	with these two privileges. Hus. ayy. I,105,13
هَذَانِ الْفَارِسَيَانِ	these two Persians. Hus. ayy. II,44,19
لِهَذَيْنِ الصَّوْتَيْنِ	by these two voices. Hus. ayy. II,41,12

It agrees in the plural only when modifying collective or plural nouns which refer to persons<sup>8</sup>:

8. Note however the agreement of the demonstrative in the following:

أَوْتَزَمِعُ حَقِيقَةً أَنْزَالَ هَاتِهِ الْمَخْلُوقَاتِ الْقَصْرَ؟	Are you really determined to let these "creatures" stay in the palace? Hak. ahl. 53,9
--	---

The use of the feminine singular in this instance can be explained by the pejorative meaning of مَخْلُوقَاتِ, "creatures," as applied to persons.

هَؤُلَاءِ الطَّلَابُ	these students. Hus. ayy. II, 10, 1
هَؤُلَاءِ الْأَبْطَالُ	these heroes. Far. (Zy.) 17, 14
هَؤُلَاءِ الْبَشَرُ	these men. 'Aww. (Br.) 10, 6
هَؤُلَاءِ الْقَوْمُ	these people. Hus. ayy. II, 33, 13
تَلَامِذَةُ أُولَئِكَ الْأَئِمَّةِ	the followers of these Imans. Djir. tar. II, 164, 18

Otherwise the demonstrative pronoun will be in the feminine singular:

بَعْدَ هَذِهِ السَّنَوَاتِ الْخَمْسِ	after those five years. Hai. sir. 112, 21
تِلْكَ الْحَضَارَاتُ	those cultures. Hai. sir. 67, 2
هَذِهِ الْكَلِمَاتُ	these words. Gibr. I, 169, 14
هَذِهِ الصِّفَاتُ	these attributes. Amin duh. III, 29, 7
هَذِهِ الْأَصَافُ	these qualities. Amin duh. III, 29, 5
قِسْمًا مِنْ هَذِهِ الْأَقْسَامِ	one of these parts. Hus. ayy. I, 51, 14
هَذِهِ الْأَصَوَاتُ	these voices. Hus. ayy. I, 7, 13

(For the agreement of the demonstrative pronoun with an elative, see page 155.)

## § 62 ADJECTIVES IN APPPOSITION

Under the heading "adjectival or attributive apposition," or adjectives in apposition, we understand

the syntactical relationship of an adjective to a substantive which the adjective modifies and with which it agrees.

In contrast to the predicate adjective, the adjectival appositive does not represent a new constituent of a sentence but must be considered as a single syntactical unit together with the substantive to which the adjective refers.

From the point of view of its meaning, the adjective's function is either restrictive (determinative) or non-restrictive (qualitative), according to whether it delimits the modified noun or simply adds new aspects or a description to it.

From the syntactical point of view the attributive appositive, or attributive adjective, follows the noun which it modifies and agrees with it in gender, number, and grammatical case. Its syntactical incorporation into the substantive is complete even to the formalistic point of also taking the definite article when this determines the substantive, although there is naturally not a logical or semantic distinction between "definite" or "indefinite" adjectival appositives.

### § 63 ATTRIBUTIVE APPPOSITION

The adjective functioning as an attributive apposition always follows its governing noun and is usually immediately after it. Since the adjective in this function has been completely incorporated by the governing influence of the noun, it agrees with it in gender and number. The restrictions of case agreement that are found in the nominal sentence or with the adjective in predicative function (see Vol. I, § 8) do not apply here. The adjectives in attributive apposition, without exception, take the case of their governing noun.

A The adjective will also take the definite article whenever the noun is defined, e.g.,

a) as a proper noun:

خَلِيلُ الْكَافِرِ

Khalil the Heretic.  
Gibr. I, 152, 1

يُوَحِّدُ الْمَجْنُونُ John the Madman.  
Gibr. I, 89, 1

سُلَيْمَانُ الْعَظِيمُ The Great Solomon.  
Hak. sul. 58, 5

b) in itself:

أَمْسَ الْقَرِيبُ recently. Bat. (Zy.) 12, 4

c) by the definite article:

أَنَّ تَطَوَّرَ النِّقْدَ الْأَدَبِيَّ فِي الْعَالَمِ  
الْعَرَبِيِّ — that the development of  
literary criticism in the  
Arabic world....  
Mand. (Br.) 1, 3

اللُّغَةُ الْعَرَبِيَّةُ the Arabic language.  
Maz. (Zy.) 1, 1

الْأَدَبُ الْقَدِيمُ ancient literature.  
Musa (Zy.) 2, 6

فِي السَّاعَةِ الْأَخِيرَةِ at the last moment.  
Manf. sha'. 11, 8

الْأَدَبُ الْإِنْجِلِيزِيُّ English literature.  
Musa adab. 2, 12

d) by a genitive construction; in this case the  
adjective will follow the genitive (see page 101):

أوراقُ الأشجارِ الصفراءُ the yellow leaves of the  
trees. Gibr. I, 77, 4

وَزِيرُ فَرَنْسَا الْعَظِيمُ the great Prime Minister  
of France.  
Manf. sha'. 31, 13

لِطَبْعَةِ الْكِتَابِ الثَّانِيَةِ to the second edition of  
the book.  
Hai. sir. 26, 22

فِي لَيْلَةٍ مِنْ لَيَالِي الصَّيْفِ الْحَمِيدَةِ on one pleasant summer  
night. Maz. (Zy.) 10, 2



B Two or more adjectives modifying the same noun will follow it in an asyndetical construction:

رَجُلٌ صَالِحٌ صَادِقٌ an upright and sincere  
man. Hus. 'ala. II, 175, 8

قَوْمٌ ظَرَفَاءُ أَرْقَاءُ elegant and refined people.  
Manf. sha'. 222, 16

فِي هَذِهِ الدُّنْيَا الضَّيِّقَةِ الْقَصِيرَةِ In this narrow and small  
الْمَحْدُودَةِ مِنْ كُلِّ نَاحِيَةٍ — world, limited on all  
sides.... Hus. ayy. I, 15, 3

شَتَّى مَا بَيْنَ هَذَا وَبَيْنَ نَشَاطِ What a difference there is  
رُوحِي قُوَى قَاهِرٍ between that and a spiritual,  
zeal! Hai. sir. 41, 15

هِيَ فَتَاةٌ شَرِيفَةٌ مُتَعَلِّمَةٌ She was a distinguished  
and educated girl.  
Manf. sha'. 11, 11

كَاتِبُ الرِّسَالَةِ الْبَصْرِيِّ الْمُسْلِمِ the Muslim Egyptian,  
writer of the letter.  
Hai. sir. 29, 21

الْعَالَمُ الْأَسْيِي الْأَفْرِيقِي the Afro-Asian world.  
Zur. (Br. II) 60, 24

C As to the order in which they appear when one adjective is determinative and the other qualitative, the one that determines follows the qualitative one, which only describes the noun:

كَانَ لِلْحَاجِّ فَيْرُوزَ خَطَرٌ عَظِيمٌ Hajj Fairuz played another  
أَخْرُ فِي حَيَاةِ هَؤُلَاءِ الطُّلَّابِ important role in the life  
of these students.  
Hus. ayy. II, 29, 1

عَلَى وَجْهِ عِلْمِي صَحِيحٍ in a truly scientific way.  
Hai. sir. 29, 13

فِي الْعَصْرِ الْعَبَّاسِيِّ الْأَوَّلِ during the first 'Abbasid  
period. Amin duh. I, 171, 3

فِي الْآيَّامِ الْخَمْسَةِ الْآخِيرَةِ in the last five days.  
Nu'. liq. 39, 14

- ذَلِكَ الْأَصْلُ الْفَنِّي الْعَامُّ الْقَائِلُ — This general artistic principle that says....  
Mand. (Br.) 4,8
- الرَّأْيُ الْعَامُّ الْيَصْرِي — Egyptian public opinion....  
Kam. (Zy.) 4,16

However, compare the last example above with the following:

- فِي سَعَاءِ الْحَيَاةِ الْيَصْرِيَّةِ الْعَامَّةِ in the firmament of Egyptian public life.  
Kam (Zy.) 4,30

The following are also of interest:

- فِي الْمَجَلَّةِ الْأَسْيُورِيَّةِ الْفَرَنْسِيَّةِ in the French *Journal Asiatique*. Djir. tar. I,127,1
- الْمَجَلَّةِ الْأَسْيُورِيَّةِ الْإِنْجَلِيزِيَّةِ the English *Journal of the Royal Asiatic Society* [the English *Asiatic Journal*].  
Djir. tar. I,161,16
- الْمَجَلَّةِ الْأَلَمَانِيَّةِ الشَّرْقِيَّةِ Z.D.M.G. [the German *Oriental Journal*]. Djir. tar. I,61,18

Since the demonstrative pronouns in an adjectival function always have a determinative character, they will precede qualitative adjectives:

- بِعَيْنَيَّ هَاتَيْنِ الْخَاطِطَتَيْنِ with these sinful eyes of mine. Nu'. liq. 47,14

but they may follow determinative adjectives:

- فِي طَوْرِهِ الثَّالِثِ هَذَا in this third phase of his. Hus. app. 16,1

D As we have stated, the adjective immediately follows its governing noun; however, when the noun is determined by a prepositional phrase, the phrase may precede a qualitative adjective<sup>9</sup>:

9. This is also the case with any other determinative element, e.g.  
فِي الثَّلَاثِينَ سَنَةً الْبَاضِيَّةِ in the last thirty years.  
Musa adab. 191,13

فِي قَلْبِي تَشَوُّقٌ إِلَى الْجَوَابِ شَدِيدٌ I very much wanted a reply.  
Raih. mul. 15,15

إِلَى بَيْتٍ عَلَى الْبَحْرِ جَمِيلٍ to a beautiful house by  
the sea. Raih. mul. 27,1

فِي إِبْرِيٍّ مِنَ النَّحَاسِ كَبِيرٍ جَمِيلٍ in a large and beautiful  
copper jug.  
Raih. mul. 203,9

الَّتِي كَانَتْ قَدْ اتَّخَذَتْ فِي أَنْفِهَا  
حَلْقَةً مِنَ الذَّهَبِ كَبِيرَةٍ who wore a large golden  
ring through her nose.  
Hus. ayy. I,14,12

An exclamation may be placed between a noun and its adjective:

كَانَ لِي أَمْرَأَةٌ يَا حَضْرَةَ الْأَسْتَاذِ I had an outstanding and  
beautiful wife, Honored  
بَارِعَةٌ جَمِيلَةٌ Professor. Raih. mul. 67,4

and also a restrictive adverbial modification in the accusative (e.g. with some numerals) may also precede the adjective (for more information see page 367f.):

فِي الْعِشْرِينَ أَوِ الثَّلَاثِينَ سَنَةً during the last twenty or  
thirty years.  
الْأَخِيرَةِ Musa (Zy.) 29,4

E When a dual or plural noun is followed by two or more adjectives in syndetical construction, the adjectives may modify the noun distributively.<sup>10</sup> In such a case the adjectives may agree only in gender but not in number (see page 491):

بِاللِّغَتَيْنِ الْعَرَبِيَّةِ وَالْإِنْجِلِيزِيَّةِ in both languages, Arabic  
and English.  
Mah. zuq. 20,18

10. Note, that, if required by the meaning, it is possible to combine the syndetical and the asyndetical constructions of the adjectives, as in the third example in text. Compare also with:

أَبْتَدَأَتِ النَّهْضَةُ الْأَدَبِيَّةُ وَالْفِكْرِيَّةُ  
الْحَقِيقَةُ The true cultural and intellectual  
renaissance began.  
Mand. (Br.) 1,11

الْحَضَارَاتُ الْفِرْعَوْنِيَّةُ وَالْأَشُورِيَّةُ  
وَالْإِغْرِيقِيَّةُ

the Pharaonic, the Assyrian,  
and the Greek civilizations.  
Hai. sir. 66,20

هَذِهِ الْأَعَصَبِيَّاتُ الثَّلَاثُ التُّرْكِيَّةُ  
وَالْفَارِسِيَّةُ وَالْعَرَبِيَّةُ

those three nationalisms,  
the Turkish, the Persian,  
and the Arabic.  
Amin (Zy.) 7,24

الطَّبَقَاتُ الْوَسْطَى وَالْعَامِلَةُ

the middle classes and the  
working classes.  
Zur. (Br.II) 58,21

النُّظُمُ السِّيَاسِيَّةُ وَالْاِقْتِسَادِيَّةُ

the political and the social  
organizations.  
Amin (Zy.) 7,24

On the other hand, one adjective may qualify two or more preceding nouns; the adjective follows the last noun but will agree with the series as a whole:

وَقَدْ وَضِعَتْ أَسْرُ مَعَامِلَ وَشَرَكَاتٍ  
عَدِيدَةٍ

and numerous factories and  
companies have been founded.  
Bat. (Zy.) 12,42

نُفُوذُ الْعَادَاتِ وَالْتَقَالِيدِ الْفَارِسِيَّةِ

the influence of Persian  
customs and manners.  
Amin duh. I,45,1

شُعُورُ دَعْرِ وَخَوْفٍ شَدِيدَيْنِ

feeling of great alarm  
and fear. Taq. (Zy.) 3,23

#### § 64 GENDER AND NUMBER AGREEMENT

With respect to agreement in gender and number the relationship between a substantive and its attributive adjective is also very much like that between subject and predicate in the normal sentence (see Vol. I, § 8). However, the attributive adjective seems to have retained more freedom in this regard than has the predicate adjective.

Nevertheless, the agreement of the attributive adjective with the noun it modifies may vary because

of grammatical reasons (pattern of the noun) or semantic reasons (the noun's meaning).

A Thus when the substantive is singular, there is always agreement in gender, either masculine;

رَجُلٌ صَالِحٌ صَادِقٌ	an upright and sincere man. Hus. 'ala. II,175,8
أَنَا إِنْسَانٌ عَادِلٌ وَجَلُّ شَجَاعٌ	I am a just and courageous man. Manf. mag. 47,8
صَوْتُ غَلِيظٌ	a harsh voice. Manf. sha'. 85,2
الْبَابُ الْأَوَّلُ	first section. Amin duh. I,1,1

or feminine;

بَعْدَ هَذِهِ السَّاعَةِ الْآلِيَمَةِ	after this painful hour. Hus. 'ala. II,105,1
ثُمَّ عُدْ إِلَيَّ اللَّيْلَةَ الْآتِيَةَ	Then come back to me to-night. Manf. sha'. 166,5
أَنْ يَكُونَ كَأَخْتِ الصَّغِيرَةِ	to be like his younger sister. Hus. ayy. I,6,8
أَحْوَالُ الرَّأَةِ الْمَسْلَمَةِ	the condition of the Muslim woman. Sa'. (Zy.) 6,1

there is also agreement with proper names:

يَسُوعُ النَّاصِرِيُّ	Jesus the Nazarene. Gibr. I,160,17
يَا عَشْتَرُوتَ الْعَظِيمَةِ	O great Astarte! Gibr. I,62,6
مَرَّتَا الْبَانِيَةِ	Martha from Bana. Gibr. I,75,1

B If the substantive is a collective noun that refers to persons, the adjective usually agrees with it logically and will be plural, either sound or broken:

قَوْمٌ ظَرَفَاءُ أَرْقَاءُ elegant and refined people.  
Manf. sha'. 222,16

هَؤُلَاءِ الْقَوْمِ الْكَرَامِ these noble people.  
Hus. 'ala. II,192,19

أَحَادِيثُ الْعَرَبِ الْجَاهِلِيِّينَ the stories of the Arabs  
before Islam.  
Hus. 'ala. I,ح,2

أَكْثَرُ الْيَهُودِ الْمُنْتَسِبِينَ إِلَى  
الْمَدِينَةِ — the majority of the Jews  
associated with Medina....  
Hai. sir. 281,3

الْيُونَانُ الْقَدَمَاءُ the ancient Greeks.  
Djir. tar. I,38,10

but it is occasionally found in the singular:

مَعَ تَفَرٍّ قَلِيلٍ مِنْ أَصْحَابِهَا with a small group of her  
friends. Mah. qah. 100,7

جُمْهُورٌ آخَرٌ لَا يَبْقَى عَنْ أَلْفَةٍ — Another crowd of no less  
than one hundred....  
Raih. mul. 203,2

Note the following agreement:

فِي خُرَاسَانَ يَهُودٌ كَثِيرَةٌ In Khurasan, there are  
many Jews but few Christians.  
وَنَصَارَى قَلِيلَةٌ Amin zuh. I,82,7

If the collective noun refers to animals or inanimate things, the adjective is usually masculine or feminine singular:

الدَّرُّ الْكَثِيرُ the numerous pearls.  
Gibr. II,107,3

مَا كَانَ هَرَاءً مِنْ نَبْتٍ أَخْضَرَ the green plants that were  
behind it. Hus. ayy. I,5,4

مَنَارِلُ اللَّوْلُؤِ الرَّاقِدِ تَحْتَ الْأَمْوَاجِ the site of the pearls  
bedded under the waves.  
Raih. mul. 26,16

C When the substantive is a sound plural that refers to individuals, the adjective will be either<sup>11</sup>

a masculine or feminine sound plural:

الْفَتَيَاتُ الْجَمِيلَاتُ the beautiful girls.  
Manf. sha'. 209,2

أَرْفُقْ يَا رَبِّ بِالْجَائِعِينَ الْوَاقِعِينَ  
أَمَامَ الْأَبْوَابِ فِي هَذَا اللَّيْلِ Have pity, O Lord, on the  
hungry ones standing out-  
side the doors on such a  
night. Gibr. (Zy.) 8,23

عَجُوزٌ مِنْ جَارَاتِهَا الْقَدِيمَاتِ an old woman from her old  
neighbors.  
Manf. mag. 247,12

الْعِرَاقِيُّونَ الْمُحْدِثُونَ the modern Iraqis.  
Bat. (Zy.) 12,27

أَنْ تَرَى الْفَلَاحَاتِ الْمَسْهُوقَاتِ  
النَّشِيطَاتِ رَاجِعَاتٍ مِنَ الْحَقُولِ الْبَعِيدَةِ to see the slender and  
agile peasant women coming  
from distant fields.  
Sak. (Zy.) 13,8

فَتَيَاتٌ صَغِيرَاتٌ young girls.  
Mah. zuq. 52,8

or a broken plural:

الْفَتَيَاتُ الْإِحْسَانُ beautiful girls.  
Hus. 'ala. II,6,9

مِثْلُ جَمِيعِ الْمَزَارِعِينَ الْفُقَرَاءِ as all the poor farmers.  
Gibr. I,91,8

الْبَصْرِيُّونَ الْقَدَمَاءُ the ancient Egyptians.  
Hak. (Zy.) 11,40

11. Two or more adjectives modifying one substantive may agree with it within the same sentence according to several different patterns:

تِلْكَ الْقَبَلَاتُ الْجَمِيلَاتُ الْمَتَبَادَلَةُ those sweet kisses exchanged.  
Manf. sha'. 202,15

أَنَّ مِنَ الْمُتَعَلِّمِينَ الْأَذْكِيَاءَ that he is an educated and intelligent person.  
Manf. mag. 4,8

*Note* the following grammatical discrepancy in agreement:

كَانَ كَرِيمٌ مِنَ الْقَبَائِلِ Karim was a "bully" known in the neighborhood.  
الشَّهْرِيْنَ فِي الْحَيِّ 'Aww. (Br.) 14,27

D With a substantive sound plural that refers to animals or inanimate things, the adjectives may be

feminine singular:

رَلَالَاتٌ جَدِيدَةٌ new factories.  
Musa (Zy.) 2,1

نَظَرَاتٌ غَرِيبَةٌ strange glances.  
Hak. ahl. 56,15

الشَّكَلَاتُ الْاجْتِمَاعِيَّةُ the social questions.  
Musa (Zy.) 2,40

خَطَوَاتٌ مَعْدُودَةٌ few steps.  
Hus. ayy. 1,12,2

الكَلِمَاتُ التَّالِيَةُ the following words.  
Musa adab. 201,7

الْعَادَاتُ الْعَرَبِيَّةُ the Arabic customs.  
Amin duh. 1,110,13

لُغَاتٌ مُخْتَلِفَةٌ different languages.  
Zur. (Zy.) 18,28

or feminine sound plural:

كَلِمَاتٌ مَعْدُودَاتٌ few words.  
Mah. qah. 7,16

وَيَتَأَوَّهُ أَهَاتٌ خَفِيَّاتٌ ضَمْرَاتٌ sighing silently.  
Manf. sha'. 187,7



سَاعَاتٍ مُتَابِعَاتٍ	consecutive hours. Mah. qah. 13,10
سَفَرَاتٍ مُتَلَاخِقَاتٍ	successive journeys. Hak. sheh. 83,3

or broken plural:

كَانَتْ تَخْلُو إِلَى نَفْسِهَا سَاعَاتٍ طَوَالًا	She used to be alone for long hours. Hus. ayy. I, 118, 11
خَطَوَاتٍ قَصَارٍ	some steps. Hus. ayy. I, 4, 4
مَسْئُولِيَّاتٍ جِسَامٍ	great responsibilities. al-Raf. (Zy.) 19, 17
التَّضَحِّيَّاتِ الْجِسَامِ	the great sacrifices. Hai. sir. 148, 21

E With broken plurals, when the substantive refers to persons, the adjective may be either

a masculine or feminine sound plural:

الْأَرَامِلُ الْقَائِمَاتُ فِي الشُّوَارِعِ	the widows standing in the streets. Gibr. (Zy.) 8, 21
الْوُزَرَاءُ الظَّاهِرُونَ فِي هَذَا الْعَصْرِ	the outstanding ministers in this period. Amin duh. I, 173, 3
أَعْدَاءُ كَثِيرُونَ	numerous enemies. Amin duh. I, 107, 8
رُكَّابُهَا الْقَلِيلُونَ	its few passengers. 'Aww. (Br.) 10, 23
أَنْ أَحَاطَ الْأَهَالِيُّ الْبُصْرِيُّونَ بِجَمَاعَةٍ مِنَ الْجُنُودِ الْبَرِيطَانِيِّينَ	that the Egyptian population had surrounded a squad of British soldiers. Hai. (Zy.) 14, 31
أَيُّهَا السُّفَهَاءُ الثَّرَنَارُونَ !	O you babbling fools! Manf. sha'. 212, 14

or a broken plural:

أَدَبَاؤُنَا الْكَبَارُ our great writers.  
Musa adab. 29,4

الرِّجَالُ الْفَقَرَاءُ the poor men.  
Gibr. I,124,18

الْأَدَبَاءُ الْقَدَمَاءُ the ancient writers.  
Musa (Zy.) 2,12

أُولَئِكَ الْخُلَفَاءُ الْعِظَامُ those great caliphs.  
Far. (Zy.) 17,14

أَجْدَادِي الْعِظَامُ my illustrious ancestry.  
Gibr. II,149,5

*Note* that some words can be understood either as referring to persons or not:

هَؤُلَاءِ الْآلِهَةُ الْقَدَمَاءُ these old deities.  
Hus. 'ala. II,108,20

هَذِهِ الْآلِهَةُ الرَّفِيعَةُ these sublime deities.  
Hai. sir. 92,12

and note also the lack of gender agreement in the following:

أَسْمَاءُ كَثِيرٌ numerous names.  
Djir. tar. I,8,15

F When the broken plural refers to animals or inanimate things the adjective may be either

feminine singular:

أَحَادِيثٌ مُخْتَلِفَةٌ different events.  
Manf. sha'. 250,7

بِأَشْيَاءَ كَثِيرَةٍ through many things.  
Taq. (Zy.) 3,13

اللَّيَالِي السَّوَدَاءُ the dark nights.  
Gibr. I,109,3

الْجِبَالُ الْجُرَدَاءُ the bare mountains.  
Hai. sir. 115,9

فِي الشُّؤْنِ الْحَرْبِيَّةِ in affairs of war.  
Amin duh. I, 173, 12

or a broken plural:

مُنْذُ أَيَّامٍ قَلِيلٍ since a few days ago.  
Manf. sha'. 101, 14

أَفْكَارَكَ السُّودَ your dark thoughts.  
Nu'. kan. 30, 1

ثِيَابَ بَيْضَ white garments.  
Hai. sir. 110, 20

كَانَتْ لِي آمَالٌ كِبَارٌ وَأَمَانٌ حَسَانٌ I had great hope and longing.  
Manf. mag. 169, 10

أَبْوَابُ عِرَاضَ wide doors.  
Hus. 'ala. II, 67, 3

الْقُبُورُ الصَّمَّةُ the mute tombs.  
Zayy. (Zy.) 16, 25

or at times even a feminine sound plural:

أَشْهُرٌ مَعْدُودَاتُ some months.  
Mah. qah. 19, 5

وَلَمْ تَعُصِ سِوَى دَقَائِقَ مَعْدُودَاتٍ Only some minutes had  
passed. Mah. qah. 34, 13

فِي دَقَائِقَ مَعْدُودَاتٍ within a few minutes.  
Mah. zuq. 38, 9

*Note* the adjective agreement with names of animals  
as applied to persons:

كُلُّكُمْ كِلَابٌ مُنَافِقُونَ! All of you are hypocritical  
dogs! Tai. (Zy.) 34, 63

الْكِلَابُ الَّذِينَ أَطْعَمْتَهُمْ! the dogs that I had fed!  
Qud. (Br.) 54, 27

أَكْبَتْهَا الْكِلَابُ الْقَذَرَةُ ۖ      O dirty dogs!  
Hak. sheh. 132,15

When the substantive is in the dual, the adjective always agrees with it:

الضَّيْفَانِ الْكَبِيرَانِ      the two important guests.  
Taq. (Zy.) 3,46

أُسْبُوعَيْنِ كَامِلَيْنِ      two whole weeks.  
Hai. sir. 217,14

الشَّجَرَتَانِ التَّجَارِيَتَانِ      the two adjacent trees.  
Manf. mag. 7,11

عَيْنَيْهِ الْكَبِيرَتَيْنِ      his two big eyes.  
Gibr. I,159,8

عَيْنَانِ سَوْدَاوَانِ      two beautiful black eyes.  
Mah. zuq. 32,2

عَنْصَرَانِ آخَرَانِ      two other elements.  
Amin zuh. I,23,19

even when the adjective modifies two substantives in the singular:

شُعْرُهُ دَعْرٌ وَخَوْبٌ شَدِيدَيْنِ      a feeling of great alarm  
and fear. Taq. (Zy.) 3,23

وَقَدْ أَثَارَ هَذَا الْإِقْتِرَاحَ نِقَاشًا  
وَجَدَلًا طَوِيلَيْنِ      This proposal caused a  
long discussion and debate.  
Khal. (Br.III) 8,4

(For agreement with numerals, see page 361, and with genitive constructions, see page 153f.)

## § 65 SUBSTANTIVAL USAGE OF ADJECTIVES

Arabic can use any adjectival noun—adjectives and participles—in a substantival function. Some of these substantival uses are also common in other languages, though in Arabic they have special features

as a result of its particular need to develop new ways of expression. Others are typically Semitic and have parallels only in other Semitic languages.

The distinction between "apparent" and "real" substantival usage is based on the adjectival noun relationships to substantives.

In the cases which we call "apparent substantival usage," the adjectives and participles have become more loosely related to their governing substantive. They, however, still function as adjectives and are subordinated to a substantive. In fact, they can only be used after the governing noun with which they agree in gender and number has been mentioned.

The adjectival nouns which are used in a "real substantival function" are used independently from any other noun and are syntactically substantives. If they have a concrete meaning, their gender will be in agreement with the grammatical gender of the idea to which they refer, and will be singular or plural according to the number of the idea to be expressed. If they have an abstract meaning, they are invariably masculine singular.

#### § 66 APPARENT SUBSTANTIVAL USAGE

Under this heading we shall consider the actual ellipsis of a substantive which has been omitted in order to avoid an unnecessary repetition of the same word, e.g.,

أَيُّ قَاهِرَةٍ أَعْنِي؟ ... الْفَاطِمِيَّةُ؟  
What Cairo do I mean? The  
[Cairo of] the Fatimids?  
Mah. zuq. 5,2

This is especially common in

a) coordinated expressions<sup>12</sup>:

12. Compare, for example, with the following:

الْحَرَكَاتُ الْقَوْمِيَّةُ الْعَرَبِيَّةُ وَالْحَرَكَاتُ الْإِسْلَامِيَّةُ  
The Arabic national (movements)  
and the Islamic movements.  
Par. (Zy.) 17,1

- فِي الْوَقْتِ الْحَاضِرِ وَالْمُسْتَقْبَلِ in the present and in the future. Far. (Zy.) 17,39  
 أُمُّ اللُّغَاتِ الْإِسْبَانِيَّةِ وَالْإِيطَالِيَّةِ وَالْبَرْتَغَالِيَّةِ Mother of Spanish, Italian, and Portuguese. Djir. tar. I,42,8  
 بَيْنَ الْحَرَكَاتِ الْقَوْمِيَّةِ وَالْإِسْلَامِيَّةِ between the nationalistic and the Muslim movements. Far. (Zy.) 17,3  
 — الْأَبْوَابُ الْهِنْدِيَّةُ ١٢ — وَالْفَارْسِيَّةُ ثَلَاثَةٌ The Indian chapters number twelve...and the Persian, three. Djir. tar. II,153,16 and 20  
 بَيْنَ السُّلْطَنِيَّةِ الدِّينِيَّةِ وَالزَّمْنِيَّةِ between the religious and secular power. Hai. sir. 516,20  
 فِي الْقَرْنَيْنِ الْأَوَّلِ وَالثَّانِي قَبْلَ الْإِسْلَامِ in the first and second centuries before Islam. Djir. tar. I,43,26

b) correlative expressions:

- مِنْ آتٍ لِآخِرٍ from time to time. Mah. qah. 95,16  
 مَا بَيْنَ يَوْمٍ وَآخَرَ from day to day. Kam. (Zy.) 4,6  
 أَنَا قَبِيتُ وَاقِفًا أَنْظُرُ إِلَيْهِ تَارَةً وَالْأُخْرَى تَارَةً أُخْرَى I remained standing, glancing from him to Baha. Nu'. liq. 102,2

Compare the example above with the following:

- تَارَةً — تَارَةً أُخْرَى One time..., another time.... Hai. sir. 28,7

In these correlative expressions, the substantive does not have to be repeated when it has already been mentioned:

(الْعَرَبِيَّةُ وَالْإِسْلَامِيَّةُ) لَا مَجَالَ إِلَى  
فَصَلَ الْوَاحِدَةَ عَنِ الْآخَرِ (Arabism and Islamism) are  
inseparable [from one  
another].  
Far. (Zy.) 17,19

فَرَشَتْ فِرَاشَيْنِ — الْوَاحِدَ قَوْوِ  
الْآخَرَ She spread out two blankets...  
one on top of the other.  
Raih. (Zy.) 23,34

أَتَيْتُ رَمَيْتَ شَبَكَتِي ثَلَاثَ مَرَّاتٍ — فِي  
الْأُولَى — وَفِي الثَّانِيَةِ — وَفِي  
الثَّالِثَةِ that I threw in my net three  
times...the first..., the  
second..., and the third.  
Hak. sul. 7,4

The substantive may also be omitted when it is easily understood:

اِشْتَبَكَتِ الْيَمْنَى فِي الْيَسْرَى  
وَالْيَسْرَى فِي الْيَمْنَى They joined hands.  
Mah. qah. 16,7  
وَلَمْ يَمُضْ قَلِيلٌ حَتَّى — Hardly any time had passed  
when.... [a little (time)  
had not yet passed when....]  
Hak. yaum. 21,8

#### § 67 REAL SUBSTANTIVAL USAGE

Adjectives and participial forms can be used in a substantival function as

a) concrete nouns:

1) proper names:

مُحَمَّدٌ Mohammed. Hai. sir. 1,2  
صَارَ الرَّهْبَانُ مِنْذُ ذَلِكَ الْيَوْمِ  
يَدْعُونَنِي أَخَ مَبَارَكٌ from the day the monks  
called me Brother Mubarak.  
Gibr. I, 163,12  
حَمِيدَةٌ Hamida. Mah. zaq. 45,2  
كَانَ اسْمُهُ خَلِيلٌ His name was Khalil.  
'Aww. (Br.) 9,5

سَعِيدٌ Sa'id. Din (Br.) 5,1

2) common nouns:

أَنْتَ كَاثِنٌ عَجِيبٌ You are a strange person.  
Hak. sheh. 61,13

دَارِسُو تِلْكَ اللُّغَاتِ the scholars of those  
languages. Amin duh. I,305,11

بَعْضُ مُؤَرِّخِي الْعِلْمِ some historians of science.  
Amin duh. II,9,16

الشَّاعِرُ يَرَى الْجَمَالَ فِي كُلِّ شَيْءٍ A poet sees beauty in  
everything.  
Manf. mag. 199,4

مَحَدِّثِي my interlocutor.  
Taq. (Zy.) 3,13

فِي الْمَاضِي in the past. Musa adab. 8,2

b) abstract nouns:

1) preceded by the definite article:

كَأَنَّ هُوَ الْوَاجِبُ وَالصَّحِيحُ as it is necessary and  
proper. Zur. (Zy.) 18,19

أَنَّ فِي كُلِّ أُمَّةٍ الطَّيِّبَ وَالْخَبِيثَ that there is good and bad  
in every nation.  
Amin duh. I,54,10

هَذَا هُوَ الْمُسْتَحِيلُ بِعَيْنِهِ That is the impossible it-  
self. Nu'. liq. 83,3

الْقَاهِرُ أَنْ It seems that....  
Amin duh. III,9,17

hence, we find the use of the article before an elative to give it the meaning of an absolute: "the most," "the best," etc. (see page 472):

عَلَى الْأَرْجَحِ in all probability.  
Amin duh. III,10,1

عَلَى الْأَقَلِّ at least. Hak. ahl. 25,1



— **الْأَفْضَلُ أَنْ** The best is that....  
Mah. zuq. 60,18

2) governed by a preposition:

**مِنْ قَدِيمٍ** from olden times.  
Amin duh. I,183,18

— **فِي مَعْرِزٍ عَنْ** Isolated from....  
Man. (Br.) 1,18

**مِنْ جَدِيدٍ** anew. Hak. (Br.) 39,7

3) or governed by the interrogative pronoun **أَيُّ**:

**أَيُّ عَجِيبٍ فِي ذَلِكَ؟** What is strange about this?  
Raf. wah. I,59,20

4) governing a substantive in a genitive construction:

**فِي مَخْتَلَفِ بِلَادِ الْأَرْضِ** in different countries of the world.  
Hai. sir. 44,11

**كَانَ هَذَا الرَّجُلُ فِي مَتَوَسِّطِ عُمُرِهِ** This man was middle-aged.  
Hus. ayy. I,112,11

**فِي مُنْتَصَفِ الْقَرْنِ الْخَامِسِ** in the middle of the fifth century. Hai. sir. 93,15

**لَيْسَ بِشَدِيدِ السَّعَةِ وَلَا شَدِيدِ الضِّيقِ** neither very wide nor narrow. Hus. ayy. II,5,4

**بِمَخْتَلَفِ الدَّلَائِلِ** with various arguments.  
Amin duh. III,1,17

— **مِنْ غَرِيبِ الْأَمْرِ أَنْ** the strange thing was that....  
Hus. ayy. I,50,8

**فِي سَابِعِ يَوْمٍ** on the seventh day.  
Hai. sir. 109,11

Under this category we should also mention an elative followed by a genitive (see page 474f.):

- أَغْلَبَ الظَّنَّ most probably.  
Jabr. (Br.) 69,3
- عَلَى أَقَلِّ تَقْدِيرٍ at least. Hus. (Br.) 94,20
- هُمْ عِنْدِي أَفْجَحُ اللُّصُوصِ وَأَسْفَهَهُمْ They are, in my opinion,  
the vilest and most despi-  
cable of thieves.  
Manf. sha'. 279,5
- 13 مَضَى اللَّيْلُ إِلَّا أَقَلَّهُ Almost the whole night had  
passed. Manf. mag. 9,7
- §) followed by مِنْ in its partitive meaning  
(see page 266):
- فِي قَلِيلٍ مِنْ قَبَائِلِهَا in few of the tribes.  
Hai. sir. 71,7
- قَدْ سَبَكْتَ عَيْنَايَ كَثِيرًا مِنَ الْعَبَرَاتِ My eyes have shed many  
tears. Manf. mag. 41,2
- كَانَ ذَلِكَ يُكَلِّفُهُ كَثِيرًا مِنَ الْإِلْمِ and effort.  
وَالْعَنَاءِ Hus. ayy. I, 19,2
- أَمَعَكَ مِنْ هَذَا كَثِيرٌ؟ Do you have much of it?  
Hak. ahl. 35,2

(For a discussion of adjectives in an adverbial function,  
see page 193.)

## § 68 SUBSTANTIVES IN APPPOSITION

Substantives in apposition, or substantival ap-  
position, refers to the asyndetical joining of one's  
substantive to another, both with the same syntactical

13. On the accusative case after <sup>أَلَا</sup>, see Vol. III.

function within the sentence. The purpose of this apposition is to identify or explain a given noun.<sup>14</sup>

A The nouns in apposition, or the appositives, are usually considered either as restrictive or as nonrestrictive (parenthetical). In general, a restrictive apposition specifies or identifies the meaning of a noun and is therefore necessary for a correct understanding of the sentence. A nonrestrictive apposition merely adds information about, or new aspects to, a noun already identified.

Sometimes it is difficult to determine which one of these purposes is really intended by the apposition. In such cases, the distinction is, in fact, unimportant, for it becomes a question of stylistic appreciation rather than of syntax. Furthermore, it is not always syntactically relevant which noun will precede; here stylistic reasons may also change the anticipated order. Nor is it always clear which noun is considered the principal part of the apposition and which one is the appositive. This will frequently depend upon which noun is presented as more familiar to the reader. Thus, some cases of appositions will be easily understood in both a restrictive and a nonrestrictive meaning. The fact that one noun is in the preceding position does not necessarily mean that it must be the principal noun.

a) Nonrestrictive (parenthetical) appositions are used

1) to clarify a more general noun:

لَدُنَّا بِسِلَاحِنَا الْخَاضِ الْكَرِيمِ  
الْثَّرْتَرَةِ We found refuge in that  
sharp and precious weapon,  
chatter. Tai. (Zy.) 9,6

14. Note that the appositive may be not only a single noun, but also an expression consisting of a noun and its specifications:

كَانَ لَهُ قَرِيبٌ صَبِيٌّ مِثْلُهُ  
He had a relative, a boy as young  
as he was. Hus. ayy. I, 102,3

التَّنَاقُضُ بَيْنَ كَلَامِ الْوَكِيلِ وَكَلِمَةِ  
سَعُودٍ فِي الْبَحْرَيْنِ وَبَيْنَ أَمْرِ  
الْحُكُومَةِ حُكُومَةَ بَرِيطَانِيَا الْعَظْمَى  
فِي الْهِنْدِ — The contradiction between the  
words of the representative, Ibn  
Sa'ud's representative in Bahren,  
and the order of the Government,  
Great Britain's government in  
India.... Raih. mul. 17,10

2) to add a new specification to a given noun:

حِينَ دَعَاهُ رَبُّهُ لِتَلْبِيقِ رِسَالَتِهِ رِسَالَةً  
الْهُدَى وَالْحَقِّ لِلنَّاسِ كُلِّهِ

when his Lord called him to bring forth His message, the message of guidance and truth, to all men. Hai. sir. 116,5

ابْنُهُ الشَّيْخُ إِبْرَاهِيمُ — his son, Sheikh Ibrahim....  
Raih. mul. 204,12

فِي مَدِينَةٍ دُمْنَهُمْ عَاصِمَةِ الْبَحْرَةِ

in the city of Damanhur, the capital of Buhaira.  
Raf. (Zy.) 20,1

لُؤِيْسُ الرَّابِعِ عَشَرَ مَلِكُ فَرَنْسَا

Louis XIV, king of France.  
Djir. tar. II,20,7

Frequently an apposition to a proper name will clarify its meaning as intended in the sentence<sup>15</sup>:

دَقِيَّانُوسُ عَدُوُّ الْمَسِيحِيَّةِ مَا كَانَ  
يَعْلَمُ أَنَّ وَزَرَئِهِ مَسِيحِيَّانَ !

Dacianus, the enemy of Christianity, did not know that his two ministers were Christians! Hak. ahl. 14,1

أَنَّ رِنَانَ مُؤَلِّفَ هَذَا الْكِتَابِ — Renan, the author of this book.... Musa adab. 172,11

15. Titles or degrees accompanying a name, although originally appositions, can hardly be considered as such. They should rather be considered as part of the proper name:

الْأَخُ مُبَارَكُ

Brother Mubarak.  
Gibr. I,163,12

السَّيِّدَةُ وَدَّةُ الْهَانِي

Mrs. Warde al-Hani.  
Gibr. I,112,1

الدَّكْتُورُ طَهْ حُسَيْنُ

Dr. Taha Husain.  
Musa adab. 57,7

السَّيِّدُ بَلَاكُ

Mr. Black.  
Hak. (Zy.) 11,42

- إِذْ تَذَكَّرْتُ أَنَّنِي فِي أُسُوجِ بَلَدِ  
الْأَمَانَةِ  
Then I remembered I was in  
Sweden, the land of honesty.  
Taq. (Zy.) 3,25
- هِيرُودُوتُ أَبُو التَّارِيخِ الْمَكْتُوبِ —  
Herodotus, the Father of  
written history....  
Hai. sir. 92,20

A nonrestrictive apposition is frequently introduced by the particle *أَي*:

- كَانَتْ الْبَحْرَيْنِ أَيِ الْبِلَادِ الَّتِي —  
Bahren, that is, the land  
which....  
Raih. mul. 299,11
- تَسْلَى وَتَذْهَبُ بِالسَّامِ أَيِ سَامِ  
الْبِطَالَةِ  
which entertain and sweep  
away ennui, that is, the  
ennui of idleness.  
Musa adab. 6,6
- أَنَّ الْأَسْلُوبَ هُوَ ثَمَرَةُ الْعَقْلِ وَالْقَلْبِ  
أَيِ الْأَفْكَارِ وَالْعَوَاطِفِ  
that style is the fruit of  
intelligence and heart,  
that is to say, of thoughts  
and feelings.  
Musa adab. 168,7

A nonrestrictive appositive modifying a plural noun may consist of a series of nouns which are understood as concrete parts of the more general plural or collective noun:

- أَمَّا الشَّعْبُ الْبَاعَةُ وَالتَّجَارُ  
وَالْمَزَارِعُونَ وَالْخَدَمُ وَالْبَنَاءُونَ  
وَالنَّجَارُونَ —  
As for the people—the  
merchants, traders, far-  
mers, servants, masons,  
and carpenters....  
Musa (Zy.) 2,11
- (عَنْ) خَلِيفَتَيْهِ أَوَّلَيْنِ أَبِي بَكْرٍ  
وَعُمَرَ  
about his first two caliphs,  
Abu Bekr and Omar.  
Hai. sir. 20,12
- هِيَ وَاحِدَةٌ مِنْ خَمْسَةِ أَوْلَادٍ  
بَنَتَيْنِ وَثَلَاثَةِ صُبْيَانٍ  
She was the oldest of five  
children—two daughters  
and three sons.  
Ghur. (Zy.) 31,12

It may also consist of a series of nouns negated by the correlative negative particle **لَا**, after an indefinite negative statement:

وَهُوَ لَا يَحْمِلُ شَيْئًا فِي جَيْبِهِ لَا سَاعَةً وَلَا قَلَمًا وَلَا ذَهَبًا وَلَا فِضَّةً	and he did not carry a thing in his pocket, neither watch nor pen nor gold nor silver. Raih. mul. 55,20
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A nonrestrictive appositive may determine a noun in the same way as does an adjectival modification:

ذَهَبٌ أَهْرِيزُ	pure gold. Hak. sul. III,14
الْوَطَنُ الْأُمُّ	the mother country. Khalid (Br.II) 94,11
سَارَتْ الْحَيَاةُ سِيرًا هَوْنًا مُحْتَمَلًا	Life went on in an easy, bearable way. Mah. qah. 78,11
بَائِعٌ جَوَالُ	itinerant peddler. Amin (Zy.) 26,43
تَعَتَّ الْأَرْضُ الْيَكْرُ	in virgin land. Raih. (Zy.) 23,6
الْكَاتِبُ الْحَقُّ	the true writer. Raf. wah. I,12,14

Sometimes, when an undefined noun is followed by another noun which specifies the meaning of the preceding one, it can be difficult to determine whether it is a descriptive (nonrestrictive) apposition, or a genitive construction with a determinative function, in which instance the first noun should be understood as being in the construct state:

أَلْفَ النَّبِيِّ مُسَجَّنٍ فِي نَاحِيَةٍ  
مِنَ الْبَيْتِ عَلَيْهِ بُرْدٌ حَبْرَةٌ<sup>16</sup>

He found the Prophet lying  
at one side of the house,  
covered with a silken wrap.  
Hai. sir. 506,19

a) Restrictive or determinative appositions  
are, e.g.,

الشَّاعِرُ اللَّاتِينِيُّ بَلَوْتُ وَالشَّاعِرُ  
الْفَرَنْسِيُّ مُولِيِير

the Latin poet, Plautus,  
and the French poet,  
Moliere. Hus. 'ala. I, 3, 16

رَئِيسُ الْوِزَارَةِ السَّابِقِ مُصْطَفَى  
النَّحَّاسِ بِاشَا

the former Prime Minister,  
Mustafa al-Nahas Basha.  
Kam. (Zy.) 4,3

وَمَعَهُ صَدِيقَتُهُ جِينْ

and with him was his girl  
friend, Jean.  
Jabr. (Br.) 74,8

Typically Arabic is the type of restrictive apposition in which the second noun, the appositive, has a suffixed pronoun referring to the first noun, the one modified by the appositive. The suffixed pronoun has either a partitive or a determinative meaning.

This type of apposition is also named "permutative" and traditionally called **بَدَلُ الْبَعْضِ مِنَ الْكُلِّ**, "the substitution of the part for the whole," and **بَدَلُ الْكُلِّ مِنَ الْكُلِّ**, "the comprehensive substitution," by Arab grammarians, according to the partitive or specifying meaning of the suffixed pronouns:

وَفِيهِ الْمَجَلَّاتُ الْعَرَبِيَّةُ أَكْثَرُهَا  
وَأَحْسَنُهَا

and there you have most of  
the Arabic magazines, and  
the best of them.  
Raih. mul. 200,9

تَبَاعُ فِيهَا الْكُتُبُ جَدِيدُهَا وَقَدِيمُهَا

in which new and old books  
are sold.  
Hus. ayy. II, 14, 13

16. The author has a footnote to this sentence in which he allows both interpretations—as an appositive and as a genitive construction.

أَنَا أَغْفِرُ جَمِيعَ الذُّنُوبِ حَاضِرَهَا  
وَمَاضِيَهَا

I forgive all offenses,  
new and old.  
Manf. sha'. 254,12

إِلَى الْأَدَبِ الْمُخْتَلِفَةِ فِي الْعَالَمِ  
قَدِيمَهَا وَحَدِيثَهَا

to the various literatures  
of the world, modern and  
ancient.  
Amin (Br.II) 25,3

الْوَزَرَاءُ أَكْثَرُهُمْ عَجَمٌ

The majority of the viziers  
were Persian.  
Amin duh. I,65,6

وَلَمْ يَبْقَ هَؤُلَاءِ الْمُسْلِمُونَ مُهَاجِرُوهُمْ  
وَالْأَنْصَارُ أَمَامَ أَبِي سَعْيَانَ —

These Muslims, the Emigrants  
and the Helpers, were no  
longer left alone facing  
Abu Sufian....  
Hai. sir. 258,9

فَلَمَّا جَاءَ الْإِسْلَامَ كَانَتْ قَبَائِلُ  
الْعَرَبِ الْبَادِيَةِ أَكْثَرَهَا فِي نَجْدِ

Upon the rise of Islam,  
most of the Badouin tribes  
of the Arabs were in Nejed.  
Djir. tar. I,48,16

كَانَتْ لِأَهْلِ الْبَلَدِ شَبَابُهُمْ  
وَشَبَابُهُمْ وَنِسَائُهُمْ عَقْلِيَّةٌ  
خَاصَّةٌ

The people of the country,  
old and young, boys and  
women, have a special men-  
tality. Hus. ayy. I,96,8

أَنَّ الْمُسْلِمِينَ الْأَوَّلِينَ كَانُوا يُؤْمِنُونَ  
بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ

The early Muslims believed  
in both the good and  
the bad aspects of pre-  
destination.  
Amin duh. III,3,7

Here we should mention some Arabic words that are general or abstract in meaning, like "totality," "portion," "likeness," etc., which are very frequently used in an appositive function and take a suffixed pronoun which refers to the principal noun, e.g.,

1) كُلٌّ, "totality" (see page 124f.):

وَقَدْ جَمَعْتُ الْقُرْآنَ كُلَّهُ حِفْظًا

I had memorized the whole  
Koran. Raf. (Zy.) 20,1



الْعَمْرُ كُلُّهُ كَانَ صَوْمًا طَوِيلًا عِنْدَهُ      His whole life was a long  
Lent for him.  
Gibr. I, 91, 9

2) جَمِيعٌ, "entirety" (see page 132), and أَجْمَعُ  
(see page 133):

أَنَا ذَلِكَ الَّذِي أَجْتَمَعَتْ لَهُ هَذِهِ  
الْصِّفَاتُ جَمِيعُهَا      I am the one who has all  
those qualities.  
Manf. sha'. 48, 6

لَأَنْ يَحْمِلَ الرِّسَالَةَ لِلْعَالَمِ أَجْمَعِ      to bring this Message to  
the entire world.  
Hai. sir. ط, 13

3) بَعْضٌ, "a part," "portion" (see page 134f.):

نَظَرَ النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ      The people looked at each  
other. Manf. mag. 26, 16

4) نَفْسٌ, "soul," "identity" (see page 138f.):

حَتَّى كَادَ هُوَ نَفْسَهُ يَنْسَى اسْمَهُ  
الْحَقِيقِيَّ      so that he himself almost  
forgot his real name.  
'Aww. (Br.) 9, 6

تَدُلُّ فِي الْوَقْتِ نَفْسِهِ عَلَى —      At the same time, it proves  
that.... Hai. sir. 100, 22

5) مِثْلٌ, "like," "likeness" (see page 144f.):

فِي حَيَاةِ رَجُلٍ عَظِيمٍ مِثْلِهِ      in the life of such a great  
man. Ayy. (Br.) 27, 6

لَأَدَبَاءَ مِثْلِهِمْ      for authors like themselves.  
Musa (Zy.) 2, 12

Note the use of نِصْفٌ as an appositive in the following  
(see page 382f.):

وَإِذَا بِأَرْبَعَةِ غُلَمَانٍ حُفَاةٍ نِصْفِ  
عُرَاةٍ      and there, four youths,  
barefooted, half naked....  
'Aww. (Br.) 16, 20

B It is obvious, since we are dealing with substantives, that there is *per se* no gender and number agreement as found in adjectival appositions. However, it is also obvious that any substantive in

apposition to a plural noun will have to be in some way equivalent to the plural idea of the principal part in the apposition, i.e., a collective or a plural. Also, when the substantive in apposition has a special form for the feminine, there will be agreement in gender:

- الْمَلِكَةُ شَهْرَزَادُ      The queen, Shehrazade.  
Hak. sheh. 1,9
- كَانَتْ أُمُّ قُصَيٍّ فَاطِمَةُ بِنْتُ سَعْدِ بْنِ سَيْلٍ      Qusay's mother, Fatima,  
was the daughter of Sa'id  
ibn Sayal. Hai. sir. 95,4
- هِيَ إِحْدَى رَوَايَاتِ الشَّاعِرِ  
الْعَشَّاهِ بَلْثَازَارِ بَارُو      It is one of the plays of  
the poet Balthazar Baro.  
Manf. sha'. 18,4
- الْكَرْدِبَيْتَالِ دِي رِيْشَلِيْيه وَزِيْرُ  
فَرَنْسَا الْعَظِيْمِ      the Cardinal de Richelieu,  
First Minister of France.  
Manf. sha'. 31,12
- هِيَ وَاحِدَةٌ مِنْ خَمْسَةِ أَوْلَادٍ  
بَنَتَيْنِ وَثَلَاثَةِ صَبْيَانٍ      She was the oldest of five  
children—two girls and  
three boys.  
Ghur. (Zy.) 31,12
- لَكِنَّ عَمَّهُ أَبَا طَالِبٍ كَانَ —      But his uncle, Abu Talib,  
was.... Hai. sir. 120,14

As a general rule (see the previous examples), we may state that the substantives in apposition will agree in case. However, when the substantive in apposition does not immediately follow the principal substantive, it may be in the nominative case. This can be explained by the close relationship between the apposition and the predicate of the nominal sentence to which the apposition is originally related.

- ضَعِيْ ذِرَاعِيْكَ حَوْلَ عُنُقِيْ  
ذِرَاعَاكَ مِنْ قِصَّةٍ      Throw your arms around my  
neck, your arms [white and  
smooth] as silver.  
Hak. sheh. 68,1
- بِالرَّغْمِ مِنْ تَقَدُّمِهِ فِي السِّنِّ  
خَمْسُونَ سَنَةً وَأَكْثَرُ —      in spite of his age, fifty  
years or more....  
'Aww. (Br.) 15,2

On the other hand, after a plural or collective noun, an appositive series of undefined nouns enumerating all parts of the principal noun may be in the accusative case (but see page 80):

كَانَ الْجَمِيعُ إِنجِلِيزًا وَصُرِّيِّينَ  
وَأَجَانِبَ يَنْتَظِرُونَ —  
Everybody, British,  
Egyptians, and foreigners,  
was expecting....  
Hai. (Zy.) 14,3

بِالْمُتَظَاهِرِينَ مِنْ جَمِيعِ الطَّبَقَاتِ  
طُلَابًا وَعَمَالًا وَأَعْدِيَّةً —  
with demonstrators from  
all classes —students,  
workers and *effendis*....  
Hai. (Zy.) 14,15

وَجَدَ الْحَجَرَةَ مَكْتَلَةً بِالْجَالِسِينَ  
نِسَاءً هَرَجَالًا —  
He found the room filled  
with people —both men and  
women —sitting.  
Mah. qah. 25,5

كَأَيَّ أَيْةٍ أَمْرَاءَ أُخْرَى صَدْرًا  
وَعَجَزًا وَسَاقِينَ —  
as he also saw some other  
woman, bosom, buttocks,  
and legs.  
Mah. qah. 25,5

رَفَاقَةَ الشَّحَارُونَ صِفَارًا وَكِبَارًا  
لِكُلِّ وَاحِدٍ مِنْهُمْ أَغْنِيَةٌ يَرُدُّهَا  
عَلَى الْمُحْسِنِينَ —  
his friends, the beggars,  
young and old, each had a  
song which he repeated to  
the benefactors.  
'Aww. (Br.) 9,19

مِنْ مُوْظِنِي الدَّارِ كِبَارًا وَصِفَارًا —  
from the library employees  
of low and high status.  
Hai. sir. 19,13

As we have already seen in the examples, substantives in apposition will usually agree in grammatical determination; however, it is not unusual to find an indefinite noun in apposition to a defined one; in such cases, the indefinite one will introduce an adjectival qualification:

وَإِذَا هُوَ يَسْمَعُ الْخَطِيبَ شَيْخًا  
صَخَمَ الصَّوْتِ عَالِيَةً —  
There he heard the *khatib*,  
an old man with a high,  
resounding voice.  
Hus. ayy. I, 141,2

لَيْسَ فِيهِ إِلَّا ظِلُّ الْأَعْرَجِ — There was only the shadow  
 ظِلُّ طَوِيلٍ مَسْتَقِيمٍ of the lame boy...a long,  
 'Aww. (Br.) 21,13  
 straight shadow.

or a prepositional phrase:

أَمَامَ الْبَيْتِ الصَّغِيرِ الَّذِي وَلَدَ in front of the house—a  
 فِيهِ بَيْتٌ مِنْ طَاهِيٍّ وَاحِدٍ two story building—in which  
 Mah. qah. 34,13  
 he was born.

or a relative clause:

ثُمَّ بَلَّغْنَا مَبْنَى الْمَطَارِ حُجْرَ Then we reached the main  
 وَسَرَاتٍ تَمَازُ بِالطَّايِعِ الْأَمْرِيكِيِّ building of the airport—  
 Tay. (Zy.) 9,2  
 halls and corridors in  
 typical American style.

In addition, also see the examples of series of appositive nouns in the accusative on page 80.

## § 69 PERSONAL PRONOUNS IN APPPOSITION

The cases of apposition with a personal pronoun deserve special attention. An appositive personal pronoun usually has no determining or specifying influence, but acts as an emphasis and a clarification for the parts involved. Thus, it can emphasize the subject of a sentence:

الْعَادَاتُ هِيَ وَحْدَهَا الَّتِي Customs—they alone—are  
 تَجْعَلُ الْوَطْنَ شَيْئًا نَفْسِيًّا حَقِيقًا what makes the fatherland  
 Raf. wah. III,41,8  
 a genuine spiritual entity.

هَذِهِ هِيَ حَيَاتُكُمْ That is your life.  
 Gibr. I,189,15

مَنْ أَهْلُكَ وَذَوُّكَ وَأَيْنَ سَقَطَ رَأْسُكَ؟  
— الْفُقَرَاءُ وَالْمَسَاكِينُ الْمَظْلُومُونَ هُمْ  
أَهْلِي وَعَشِيرَتِي وَهَذِهِ أَلْبِلَادُ الْوَسِيعَةِ  
هِيَ سَقَطَ رَأْسِي

"Who are your people and your kin, and where is your birthplace?"... "The poor and the downtrodden, they are my people and my kinfolk; and this vast land, it is my birthplace." Gibr. I, 184, 7 and 10

النَّزْعَةُ الْإِنْسَانِيَّةُ هِيَ الشَّيْءُ  
الْخَالِدُ فِي الْأَرْبِ

this human attitude, that is the eternal thing in literature.  
Musa adab. 11, 16

or return one's attention to the subject, especially after an unusually long modification of the subject:

لَعَلَّ أَهْمَ مَا يَتَمَيَّزُ جِيلُكُمْ عَنْ جِيلِنَا  
هُوَ حَيْرَتُكُمْ وَاطْمِئْنَانُنَا

Perhaps the most important thing that differentiates our generations is your confusion and our peace of mind. Amin (Zy.) 7, 2

كُلُّ مَا يُوْجَدُ بَيْنَ الْفَرَقِ بَيْنَ السَّاحِرِ  
وَالصُّوفِيِّ هُوَ أَنْ —

The only difference between a sorcerer and a *sufi* is that.... Hus. ayy. I, 98, 14

فَالرَّأَةُ مِنْ وَقْتِ وِلَادَتِهَا إِلَى يَوْمِ  
مَمَاتِهَا هِيَ رَقِيقَةٌ

for women are servants from the time of their birth to the day of their death.  
Q. Amin (Zy.) 5, 30

When the subject is in the accusative case modified by one of the emphatic particles *أَنَّ*, *إِنَّ*, and *لَكِنَّ* (see page 227), the personal pronoun can be in apposition to it; however, in apparent contradiction to the general rule, the pronoun does not agree in case, but will be in the form of the nominative:

أَنَّ هَذَا الْيَوْمَ هُوَ آخِرُ أَيَّامِنَا  
عَلَى وَجْهِ الْأَرْضِ

that today is our last day on the face of the earth.  
Manf. sha'. 218, 16

أَمَا قُلْتُ لَكَ إِنَّ الْحَيَاةَ هِيَ  
وَحْدَهَا السَّاحِرَةُ؟

Haven't I told you that Life alone is the charmer?  
Nu'. liq. 79, 7

أَنَّ الْأَدَبَ هُوَ دِرَاسَةُ الْإِنْسَانِ فِي جَمِيعِهِ  
that culture is the study of man as a whole.  
Musa adab. 104,10

إِنِّي أَنَا الْمَوْكُلُ بِهَذَا الْعَذَابِ  
I am in charge of this punishment.  
Hus. 'ala. II,10,11

إِنَّ هَؤُلَاءِ الْمَسَاكِينَ الَّذِينَ أَسْلَمُونِي إِلَيْكَ مَكْتُوفًا الْيَوْمَ هُمْ الَّذِينَ أَسْلَمُوكَ رِقَابَهُمْ بِالْأَمْسِ  
These poor wretches who have delivered me, bound, to you today, delivered their necks to you yesterday.  
Gibr. I,184,20

Moreover, a pronominal apposition in the nominative case may follow a personal pronoun in the accusative case 17:

وَأَقُولُ أَيضًا إِنَّهَا تُحِبُّكَ أَنْتَ  
I am also telling you that she loves you.  
Manf. sha'. 238,8

قَالَ تَرَانِي أَنَا ؟  
He asked "to see me"?  
Manf. sha'. 70,8

مَنْ هَذَاكَ أَنْتَ ؟  
Who showed you the way?  
Nu'. liq. 70,8

كَانَتْ — تَنْتَظِرُهُ هُوَ لَا السَّيِّحَ  
She was expecting him, not Christ.  
Hak. ahl. 128,7

إِنَّكَ لَا تَرَانِي أَنَا ... بَلْ تَرَاهَا هِيَ فِيَّ  
You do not see me...but her in me.  
Hak. ahl. 130,12

and also after a pronoun in the genitive case:

أَقُولُ إِنِّي لَمْ أَسْمَعْ صَوْتَكَ أَنْتَ  
I am telling you that I did not hear your voice.  
Nu'. liq. 12,6

17. Note the following:

إِنَّا نَحْنُ وَالسُّودَانِيُّونَ  
we and the Sudanese.  
Musa adab. 191,9

مَا رَأَيْكَ أَنْتَ ؟ What do you think?  
Nu'. liq. 45,2

أَعْمَالَنَا نَحْنُ our own actions.  
Hai. sir. 565,16

لَا يُوْجَدُ غَيْرُنَا نَحْنُ There is no one but us.  
Hak. sheh. 150,16

عَلَيْكَ أَنْتَ الْإِخْتِيَارُ The choice is up to you.  
Hak. sul. 33,5

A personal pronoun of the first and second person, singular or plural, takes the noun in apposition to it in the accusative case. To explain the discrepancy, Arab grammarians assume that the verb *أَعْنِي*, "I mean," is understood:

مَا أَشَدَّ حَاجَتُنَا نَحْنُ الْمُسْلِمِينَ How great is our need, we  
Muslims, for....  
Raf. wah. I,35,2

أَنْتُمْ الْمَدَنِيِّينَ you, the city dwellers.  
Din (Br.) 60,5

لَنَا نَحْنُ الْأُورُوپِيِّينَ to us Europeans.  
Hak. (Zy.) 11,27; 11,34

وَلَكِنْ نَحْنُ الْمَسَاكِينُ قَدْ تَشَبَّهْنَا بِأَقْوَالِكَ But we, the poor, cling  
to your words.  
Gibr. II,153,13

لَسْتُ أَدْرِي كَيْفَ دَبَّ فِيْنَا نَحْنُ I do not know how the  
الْحَاضِرِينَ نَفْسُ الشَّعْرِ فِي نَفْسِ same feeling crept into  
الْوَقْتِ the minds of everyone  
present at the same time.  
Hak. yau. 41,13

لَوْ أَخَذْنَا نَحْنُ الشَّرْقِيِّينَ بِهَذَا — If we Orientals would  
accept this....  
Raf. wah. III,38,7

*Note* the following usage with an enumeration of parts:

نَحْنُ ثَلَاثَتُنَا وَقَطْمِيرًا مَعَنَا لَا أَمَلٌ We, the three of us and  
لَنَا الْآنَ فِي الْحَيَاةِ Katmir also, no longer have  
any hope in this life.  
Hak. ahl. 69,15

The pronominal appositive usually follows immediately after the pronoun it modifies, although it may be separated from it:

لَكِنْ لِي شَرْطًا عَلَيْكَ أَنَا أَيْضًا I also have a condition to impose on you.  
Hak. sul. 33,14

يَهْتَكُمُ النَّاسُ هِيَ وَسَائِرُ أَهْلِهَا People shame her —her and the rest of her family.  
Raf. wah. I,331,14

Note the following:

قَدْ أَبْعَدْتَنِي عَنْكَ أَنَا وَأَخِي مِنْذُ مَاتَ أَبِي You have sent me away from you, my brother and me, since my mother's death.  
Manf. mag. 66,3

## § 70 PREPOSITIONAL PHRASES

A preposition with a dependent noun can be a closer determination of a verb (see page 253) and can also have the function of a nominal predicate in a nominal sentence (see Vol. I, § 7). It can, in addition, determine a noun.

A From the syntactical point of view, the prepositional phrase is directly subordinate to the noun, since the noun in such cases is not understood as an element independent of its prepositional determination. The function of the prepositional phrase, like the apposition, can be either restrictive:

هُوَ شَابٌّ دُونَ الثَّلَاثِينَ He was a young man of less than thirty.  
Mah. qah. 73,16

بَيْنَ الْمُسْلِمِينَ فِي الْعِرَاقِ وَالْمُسْلِمِينَ فِي جَزِيرَةِ الْعَرَبِ between the Moslems in Iraq and the Moslems in the Arabian Peninsula.  
Amin duh. I,106,12

or nonrestrictive (parenthetical):



هَذِهِ السَّمَاءُ فَوْقَنَا فِي كُلِّ مَكَانٍ      The sky above us is everywhere.  
Raf. wah. I, 54, 15

هَنَا فِي مَانِيْلَا      Here in Manila.  
Din (Br.) 58, 18

هُنَاكَ بَيْنَ مَدِينَةِ الْأَحْيَاءِ وَمَدِينَةِ  
الْأَمْوَاتِ جَلَسْتُ أَفْكُرُ      There, between the City  
of the Living and the City  
of the Dead, I sat down in  
meditation.  
Gibr. II, 103, 10

B A characteristic feature of the prepositional determination is the fact that it does not define the noun as, for example, the genitive construction does (see page 90f). For this reason determinations of an indefinite noun have to be attached to the noun as a prepositional complement (see page 9). Accordingly, لَقِيتُ صَدِيقًا لِي should be translated as "I met a friend of mine," while لَقِيتُ صَدِيقِي would only mean "I met my friend." Thus the prepositional phrase is frequently used with indefinite nouns:

كُنْتُ مَعَ رَفِيقٍ لِي فِي مَطْعَمٍ  
سُورِي      I was with a friend of mine  
in a Syrian restaurant.  
Nu'. kan. 94, 2

وَلَكِنَّهُمْ لَمْ يُعَالِجُونِي قَطُّ كَأَخٍ لَهُمْ      but they never treated me  
as one of their brothers.  
Gibr. I, 163, 7

وَلَمْ يَبْقَ مَعَهُ إِلَّا نَفَرٌ دُونَ الْعَشْرَةِ      A group of less than ten  
remained with him.  
Hal. sir. 297, 3

فِي لَيْلَةٍ مِنْ لَيَالِي سَنَةِ ١٦٤٠      on one night in the year  
1640. Manf. sha'. 18, 3

شَاعِرٌ فَرَنْسِيٌّ مِنْ شُعْرَاءِ الْقَرْنِ  
السَّابِعِ عَشَرَ      a seventeenth century  
French poet.  
Manf. sha'. 7, 3

The prepositional phrase can also be used with definite nouns since, as stated, it is not affected by the grammatical determination of its governing noun:

الشَّوَاهِدُ عَلَى ذَلِكَ كَثِيرَةٌ

There are numerous witnesses for this.  
Q. Amin (Zy.) 5,6

لَأَنِّي أُرِيدُ أَنْ أَمُوتَ مِثْلَهُ  
الْأَبْطَالِ مِنْ قَبْلِي

For I want to die like the heroes who preceded me.  
Manf. sha'. 284,5

رَضَى الرَّجُلُ دَقَّتَيْنِ عَلَى الدَّقِّ  
فِي يَدِهِ

The man beat twice on the tambourine he held in his hand. Sib. (Br.) 111,3

مَا هَذَا الْكِتَابُ بِيَدِكَ؟

What is that book you have in your hand?  
Hak. ahl. 32,12

In such constructions the meaning of the relationship between the noun and its prepositional determination is given by the preposition used, and can be as different as the meanings of the various prepositions (see page 253f.):

إِنَّ سُكَّانَ هَذِهِ الْقَرْيَةِ لَا يَقْبَلُونَ  
الْمَطْرُودَ مِنَ الدَّيْرِ جَارًا لَهُمْ

The people of this village will not accept an outcast from the monastery.  
Gibr. I, 176,14

أَمَّا أَنْتَ فَقَدْ أَدَيْتَ الْوَاجِبَ عَلَيْكَ

As for you, you fulfilled your duty.  
Hak. sul. 11,6

أَتُرِيدِينَ قَصْرًا مِنَ الْعَرَمِ الْأَبْيَضِ؟

Do you want a castle of white marble?  
Manf. mag. 173,12

قِصَّةُ الرَّجُلَيْنِ فِي ثِيَابِهِمَا الْبَيْضَاءِ

the story of the two men with their white robes.  
Hai. sir. 111,18

هِيَ فِي حَاجَةٍ إِلَيْهِ

She needs him.  
Q. Amin (Zy.) 5,31

أَفِي شَغْلٍ عَنَّا هُوَ حَقًّا؟

Is he so busy that he can't take care of us?  
Tai. (Zy.) 9,11

النِّسَاءُ فِي قُرَى مِصْرَ لَا يَحِبُّنَ الصَّمْتَ  
 Women in Egyptian villages  
 do not like to be silent.  
 Hus. ayy. I, 25, 11

C As we have seen in the preceding examples, usually the prepositional phrase immediately follows its governing noun, but it can also be separated from the noun by one or more words:

لَا بُدَّ أَنْ يَأْتُوا هُمْ إِلَيْكَ بِأَنْفُسِهِمْ  
 لِيَهْتَفُوا لَكَ  
 It is necessary for them  
 to come to congratulate  
 you in person.  
 Manf. sha'. 108, 4

or even by a complete sentence, as we frequently find with the relative pronouns مَنْ, and مَا in the constructions مَنْ — مَنْ and مَا — مَنْ (see Vol. III):

لِكثْرَةِ مَا كَانَ يَصُبُّ فِيهِ صَاحِبُ  
 الْقَهْوَةِ مِنَ الْمَاءِ  
 because of the large amount  
 of water that the owner of  
 the coffee house used to  
 pour in it.  
 Hus. ayy. II, 3, 16

The prepositional specification frequently precedes the indefinite noun it modifies:

أَمَعَكَ مِنْ هَذَا كَثِيرٌ؟  
 Do you have much of this?  
 Hak. ahl. 35, 2

إِنْ كُنْتُ لِي صَدِيقًا  
 if you are a friend of mine.  
 Hak. ahl. 97, 6

أَمَّا أَنَا فَلَا أَصَدِّقُ مِنْ كُلِّ هَذَا  
 شَيْئًا  
 As for me, I do not believe  
 any of it.  
 Manf. mag. 5, 18

كَأَنَّمَا عَيْنِي تَرَانِ مَا كَانَتْ عَنْهُ غَافِلَتَيْنِ  
 as if my eyes were seeing  
 what I had not acknowledged.  
 Hak. ahl. 21, 3

لَمْ يَكُنْ لَدَيْنَا مِنْهُ شَيْءٌ يَذْكُرُهُ  
 We do not have any worth  
 remembering.  
 Mand. (Br.) 1, 16

The adjectival modifications of the noun will usually precede the prepositional phrase:

- الْاِخْتِلَافَاتُ الْقَائِمَةُ بَيْنَ شُعُوبِهَا the differences between its peoples.  
Sa'. (Zy.) 6,9
- هَذَا الْعَدَدُ الْكَبِيرُ مِنَ الْمَحَامِينِ — الَّذِينَ Kam. (Zy.) 4,7  
The great number of the lawyers who....
- هَذَا هُوَ الْفَرْقُ الْوَحِيدُ بَيْنَنَا وَبَيْنَهُمْ Amin (Zy.) 11,46  
That is the only difference between us.
- بَيْنَ هَذَا الْعَدَدِ الضَّخْمِ مِنَ الشَّبَابِ وَالْأَطْفَالِ Hus. ayy. I,17,2  
among this large number of children.

However, a restrictive prepositional phrase may precede a qualitative adjective (see page 51):

- فِي إِبْرِيْقٍ مِنَ النِّعَاسِ كَبِيرٍ جَمِيلٍ in a large, beautiful copper jug. Raih. mul. 203,9
- حَلَقَةٌ مِنَ الذَّهَبِ كَبِيرٌ a large, golden [nose] ring. Hus. ayy. I,14,13
- إِنَّهَا رُقْعَةٌ مِنَ الْأَرْضِ شَاسِعَةٌ It was a wide strip of land. Tai. (Zy.) 9,19
- حِصَانَانِ مِنْ صَوَامِرِ الْخَيْلِ الْأَصِيلَةِ هَزِيلَانِ جَائِعَانِ حَزِينَانِ Raih. (Zy.) 23,16  
two very lean, hungry, and sad looking horses.
- كَانَ عِيدًا لِلْفَرَسِ قَدِيمًا It was an old Persian festival.  
Amin duh. I,105,15

When a prepositional phrase modifies two substantives, it usually follows the first one:

- لَكِنَّهُ كَانَ ذَا شَرَفٍ فِي الْقَوْمِ وَفَضْلٍ but he ranked highly and importantly with his people.  
Hai. sir. 98,11
- مَصْدَرُ قُوَّةٍ لِي وَفَرَحٍ لَا يَنْتَهِي unlimited source of strength and joy for me.  
Jabr. (Br.) 72,9

D Some prepositional phrases have no attachment to any specific noun or verb within the sentence and are modifications of the statement in general, thus becoming adverbial prepositional phrases, e.g.,

وَلَكِنْ أَثَرُهُنَّ مَعَ ذَلِكَ ضَعِيفٌ But their influence, nevertheless, is small.  
Sa'. (Zy.) 6,37.

الْمُسْلِمَةُ مَعَ الْأَسَفِ مَحْرُومَةٌ مِنَ  
الشَّخْصِيَّةِ الْمَيِّزَةِ لَهَا The Moslem woman is unfortunately forbidden to have a distinctive personality.  
Sa'. (Zy.) 6,46

بِالطَّبَعِ أَنْتَ تَذْكُرُ بَعْضَ أَغَانِي  
الْجَامِعَةِ Naturally, you will remember some of the university songs.  
Din (Br.) 61,3

هَذِهِ حَقِيقَةٌ تَجْهَلُهَا أُمَّةٌ لِلْأَسَفِ Rather, it is a truth which Europe unfortunately ignores.  
Hak. (Zy.) 11,20

عَلَى الْأَصَحِّ more properly.  
Sib. (Br.) 111,6

لَيْسَ فِي الْحَقِيقَةِ أَرَبًا عَرَبِيًّا It is not really Arabic literature. Amin duh. I,14,11

بِالْجُمَّةِ in short. Djir. tar. II,19,9

وَإِذَا رَأَيْتَ فَتًى وَفَتَاةً سَاهِرِينَ  
عَلَى مَهْلٍ — and when I see a young man and a girl walking together slowly....  
Manf. sha'. 67,7

E A prepositional phrase can modify:

a) a substantive:

بِالْقُرْبِ مِنْ بَيْتِي in the vicinity of my house.  
Nu'. liq. 22,10

- هَذِهِ الْأَغْلَبِيَّةُ لَعْنَةٌ عَلَى الْعَالَمِ  
الْإِسْلَامِيِّ  
رَئِيسُ الشَّافِعِيَّةِ بِبَغْدَادَ  
السُّلْطَةُ الْبَرِيطَانِيَّةُ فِي مِصْرَ
- This ignorant majority is  
a curse upon the Moslem  
world. Sa'. (Zy.) 6,19  
the chief of the Shafiitic  
school in Bagdad.  
Amin duh. I, 224, 15  
the British power in Egypt.  
'Aqq. (Zy.) 15, 32

b) an adjective:

- كَانَ هُوَ إِذْ ذَاكَ قَرِيبًا مِنَ الْأَرْبَعِينَ  
يَا أَيُّهَا الشَّاعِرُ الَّذِي يَعْيشُ  
غَرِيبًا فِي وَطَنِهِ !  
لَأَنَّ كُلَّ كِتَابٍ قَرَأْتَهُ كَانَ بَعِيدًا  
عَنِ الْحَيَاةِ  
الْكَذِبُ غَرِيبٌ عَنْهُمْ  
السَّرَاوِيلُ الْوَاسِعَةُ مِنْ فَوْقِ  
الضَّيْقَةِ مِنْ تَحْتِ
- He was then almost forty  
years old.  
Gibr. I, 113, 5  
O, the poet who lives as  
a stranger in his own  
country! Gibr. II, 143, 8  
for all the books I read  
were not true to life.  
Jabr. (Br.) 72, 2  
Lying is alien to them.  
Taq. (Zy.) 3, 2  
baggy trousers, wide on  
top but narrow on the  
bottom. Fur. (Zy.) 24, 28

c) an elative (see page 468):

- الَّذِي كَانَ أَكْبَرَ مِنْهُ بِعَشْرِ سَنَوَاتٍ  
لَا أَحَبَّ إِلَيَّ مِنْ هَذَا  
إِنِّي أَعْلَمُ بِكَ مِنْ نَفْسِكَ
- who was ten years his  
senior. Nu'. liq. 46, 6  
There is nothing dearer to  
me than this.  
Manf. mag. 105, 8  
I know you better than you  
yourself.  
Hak. sheh. 90, 14

d) a verbal noun and, therefore, an infinitive:

- رَدَى عَلَيْهِ أَمَامَ الْقَرَاءِ My answer to them is before  
the readers.  
Musa adab. 202,1
- لَسْتُ أُحِبُّ الْجُلُوسَ إِلَى هَذِهِ الْأَرْضِ I do not want to stay in  
this world.  
Hak. sheh. 152,12
- أُرِيدُ الْخُرُوجَ مِنْ هَذَا الْمَكَانِ I want to leave this place.  
Hak. ahl. 14,12

and an active or passive participle:

- بَسَطَ فِي كِتَابِهِ الْمَتَكَلِّمَةَ عَنْ مَلَكُوتِ السَّمَوَاتِ in the lines of his book  
speaking of the Kingdom  
of Heaven. Gibr. I,91,4
- بَغَرَفَتِ الْمَطْلَّةِ عَلَى الْعِيدَانِ in his room overlooking  
the square. Hai. (Zy.) 14,5
- الْكَلِمَاتُ الصَّادِرَةُ مِنَ الْقَلْبِ the words that come from  
the heart.  
Manf. sha'. 181,1
- الْقَائِمُ عَلَى تِلْكَ الْغُرْفَةِ the one responsible for  
the room. Din (Br.) 61,10
- الْحَيَاةُ أَمَامَنَا مَبْسُوطَةٌ Life is open before us.  
Mah. qah. 138,17
- كَانَ هَذَا الْأِسْمُ غَيْرَ مَتَدَاوِلٍ This name was not common  
among the Arabs.  
Hai. sir. 108,17
- فِي حَجَرَةٍ مُجَاوِرَةٍ لِحَجَرَةِ هَذَا الشَّيْخِ in a room close to that of  
the old man.  
Hus. ayy. I,27,2

Frequently the verbal nouns -infinitives and participles—  
take a prepositional phrase with the preposition *لِ*  
in place of an accusative (see page 404 and 413):

- كَانَ الصَّبِيُّ لِهَذَا كُلِّهِ مُحِبًّا The boy wished for all this.  
Hus. ayy. II,33,9

أَثْنَاءَ إِعْدَادِهِمْ لِهَذَا الدَّرْسِ during their preparation of this lesson.  
Hus. ayy. II, 33, 4

e) an adverb:

بَعْدَ ثَدٍ بِقَلِيلٍ shortly afterward.  
Hak. ahl. 32, 1

هَنَّاكَ بَيْنَ مَدِينَةِ الْأَحْيَاءِ وَمَدِينَةِ  
الْأَمْوَاتِ جَلَسْتُ أَفْكُرُ There, between the City of the Dead and the City of the Living, I sat down in meditation.  
Gibr. II, 103, 10

f) and also another prepositional phrase:

قَبْلَ الْإِسْلَامِ بِبَعْضَةِ عَشْرِ قُرُونًا some ten centuries before Islam. Djir. tar. I, 30, 10

بَعْدَ وَفَاةِ النَّبِيِّ بِمِائَةِ سَنَةٍ أَوْ أَكْثَرَ one hundred years or more after the Prophet's death.  
Hai. sir. 49, 4

دُفِنَ بِهَا بَعْدَ شَهْرٍ مِّنْ مَّسِيرَةِ الْقَافِلَةِ He had been buried there a month after the caravan's departure. Har. sir. 108, 4

F In some quite common expressions the prepositional phrase is omitted without any apparent change in meaning, e.g.,

a) after لَا of general denial (see page 220f.):

فَإِنْ كَانَ وَلَا يَدْفَعُ — For if that were necessary, then.... Amin duh. III, 5, 14

هِيَ مَخْلُوقَةٌ وَلَا شَكَّ It is, without doubt, created. Amin duh. III, 43, 2

أَنَا مَاتْتُ لَا مَحَالَةَ I shall most certainly die. Gibr. III, 116, 4

b) after an elative:



بَعْدَ وَفَاةِ النَّبِيِّ بِمِائَةِ سَنَةٍ    one hundred years or more  
 أَوْ أَكْثَرَ    after the Prophet's death.  
 Hai. sir. 49,4

(For the omission of the preposition, see page 261, and for a discussion of nouns governed by the preposition, see page 254f.)

## § 71 THE GENITIVE CASE

A noun in the genitive case governed by another noun expresses a relationship between the two in which the preceding noun, the regent, is closely determined by the following genitive noun. Since the genitive only establishes a relationship between two nouns (for a discussion of the genitive after prepositions, see page 253), it is called the "nominal case," as opposed to the accusative, which expresses a relation to a verb (see page 161). European grammarians call the regent—the governing noun—*status constructus* (construct state), and the following noun in the genitive case—the governed noun—the "genitive."

The function of this genitive relationship is that of specifying the governing noun, giving it a new aspect or circumstance in order to enlighten, to clarify, or to determine the idea expressed by the noun. Therefore, since only substantives fulfill the logical and grammatical requirement of presenting an independent idea, they are the main grammatical category for this genitive relationship.

Adjectives can have such a genitive determination when used as substantives, or in relation to a substantive (see page 61). Since other grammatical categories, such as personal, interrogative, and demonstrative pronouns, do not present an idea but only express a relationship to one already given, they are excluded from having such a genitive specification, with the exception of *أَيُّ* (see Vol. I, §45).

The second member within a genitive construction can be

a) a noun. (This should not require any examples.)

b) a personal pronoun but only as a personal suffix, e.g.,

بَيْتِي my house

c) a demonstrative pronoun:

كَانَ يَفْكُرُ وَقْتَدَاكَ فِي وَالِدَيْهِ Then he thought of his  
parents. Mah. qah. 123,19

فِي سَبِيلِ ذَلِكَ in this manner.  
Manf. mag. 89,8

كُلُّ ذَلِكَ all this. Nu'. kan. 54,1

كُلُّ هَذَا all this. Amin zuh. I,41,2

and also an interrogative pronoun:

إِبْنُ مَنْ أَنْتَ Whose son are you?  
Gibr. I,80,19

d) an adjective, but only when the governing noun—in the construct state—is used to modify the basic meaning of the adjective. The adjective is then brought into gender and number agreement with the noun to which it refers:

وَإِذَا بِأَرْبَعَةِ غُلَمٍ حُفَاةٍ نِصْفِ and there, four youths,  
barefooted, half naked....  
— عُرَاةٍ 'Aww. (Br.) 16,20

هِيَ نِصْفُ عَارِيَةٍ أَوْ تَكَادُ She was half-naked or al-  
most half-naked.  
Hai. sir. 316,10

e) other grammatical categories, e.g., adverbs, expressions, and even complete sentences, may be taken as grammatical entities equivalent to a noun and thus be used as the equivalents of a genitive case:

كَلِمَةُ "مَوْلَايَ" the words "My Lord."  
Hak. ahl. 13,2

بِكَلِمَةِ "لَا" with the word "no."  
Raf. wah. I,41,13

عِبَارَةٌ "قَالَ فُلَانٌ" the expression "so-and-so said." Musa adab. 2,16

(For noun clauses functioning as a genitive and for pronominal relative clauses, see Vol. III.)

## § 72 THE SUBSTANTIVE IN GENITIVE CONSTRUCTIONS

As we have stated, only substantives and adjectives used as substantives offer the grammatical and logical requirements for this genitive relationship:

A The noun in the genitive case determines its governing substantive, which never takes the article; it loses its grammatical indetermination, or "nunation" (see page 7), and if it is a dual or sound plural, it loses the ending *ين* or *ون*, respectively.

عِنْدَ مُسْتَشْرِقِي الْغَرْبِ by Western Orientalists.  
Gibr. III, 234, 7

أَنَّ وَزِيرَيْهِ سَيِّحِيَّانَ that his two ministers were Christians.  
Hak. ahl. 14, 1

دَارِسُو تِلْكَ اللِّغَاتِ the scholars of those languages. Amin duh. I, 305, 11

عَيْنَيَّ my eyes. Maz. (Zy.) 1, 1

وَجْهَهُ his face. Maz. (Zy.) 1, 13

دَلَالَةُ هَذِهِ الْكَلِمَاتِ the meaning of these words.  
Musa (Zy.) 2, 2

غُرْفَةُ الْمَحَامِينِ the Advocates' Chamber.  
Kam. (Zy.) 4, 1

Determination by a genitive is on a qualitative basis, contrary to determination by a definite article, which is demonstrative (see page 10). Thus *الْيَوْمَ* is "this day," i.e., "today," while *مَوْلِدِي* is *اليوم* "my birth-day," i.e., "the day in which I was born."

For this reason, when a noun has to remain undefined, it cannot take any genitive determination, but has to be paraphrased by using a prepositional phrase (see page 82):

كَانَ عِيدًا لِلْفَرَسِ قَدِيمًا	It was an old Persian festival. Amin duh. I, 105, 15
الَّتِي هِيَ حَقٌّ طَبِيعِيٌّ لِلْإِنْسَانِ	That is a natural right of men. Q. Amin (Zy.) 5, 18
إِنَّمَا هِيَ وَسْوَسةٌ مِنْكَ	That is just a temptation of yours. Hak. (Br.) 41, 19

or a paronomastic paraphrasis (see page 450):

فِي لَيْلَةٍ مِنْ لَيَالِي الصَّيْفِ الْحَمِيدَةِ	on one pleasant summer night. Maz. (Zy.) 10, 2
شَاعِرٌ فَرَنَسِيٌّ مِنْ شُعَرَاءِ الْقَرْنِ السَّابِعِ عَشَرَ	a seventeenth century French poet. Manf. sha'. 7, 3
دَخَلَ إِذْ ذَاكَ عَبْدٌ مِنْ عِبِيدِهِ	At this moment, one of his servants entered. Gibr. I, 63, 10
فِي عِمَارَةٍ قَدِيمَةٍ مِنْ عِمَارَاتِ شَارِعِ مُحَمَّدٍ عَلِيٍّ	in an old building on the Mohammed 'Ali street. Kam. (Zy.) 4, 16

B Determination by a following genitive is a strict one only when the noun in the genitive case is itself defined,

a) either as a proper name:

كَأَهْرَامِ بَصْرَ	as the pyramids of Egypt. Tai. (Zy.) 9, 29
كِتَابُ سُورَانَ	Susan's letter. Manf. mag. 29, 15
مَوْلِدُ مُحَمَّدٍ	Mohammed's birth. Hai. sir. 108, 14
أَبْنَاؤُ مُحَمَّدٍ	Mohammed's sons. Hai. sir. 128, 4

b) or by the definite article:

- طَبْعَةُ هَذَا الْكِتَابِ the edition of this book.  
Hai. sir. 25,2
- فِي بَابِ الْهَيْكَلِ at the door of the temple.  
Gibr. II,20,1
- بَنَاتُ الْبَحْرِ The mermaids. Gibr. II,107,1
- عَنْصُرُ الْأَتْرَاكِ the Turkish element.  
Amin zuh. I,3,3
- مَوْضُوعُ هَذَا الْجُزْءِ the subject of this part.  
Djir. tar. I,12,10
- إِنَّ فَصْلَ الرَّبِيعِ فَصْلُ الْحُبِّ Spring is the season of  
love. Manf. mag. 5,15

c) or by a suffixed personal pronoun:

- عَوَاقِبُ جَهْلِهِ the consequences of his  
ignorance.  
Q. Amin (Zy.) 5,24
- أَزْهَارُ حَدِيقَتِهِ the flowers in his garden.  
Manf. mag. 6,12
- يُصْغِي لِأَحَادِيثِ وَالِدَيْهِ He listened to his parents'  
conversations.  
Gibr. I,90,7
- فِي طَرَفٍ مِنْ أَطْوَارِ حَيَاتِهِ during one phase of his  
life. Hus. ayy. I,148,3
- رَيْنَ أَبِيكَ your father's debts.  
Hus. ayy. I,152,8

d) or by another genitive:

- طَلَبَةُ جَمِيعِ الْمَدَارِسِ الْعُلْيَا the students of all the  
colleges. Hai (Zy.) 14,8
- أَكْثَرِيَّةُ أَبْنَاءِ الْأُمَّةِ the majority of the lower  
class. Bat. (Zy.) 12,18

لِيُطْمِئِنَّ قَلْبَ وَالِدَيِ الْعَرُوسِ to set the minds of the  
bride's parents at rest.  
Mah. qah. 109,17

C When the noun in the genitive case is undefined, it determines its regent only generally and indefinitely. The first part could be considered as grammatically determined; the expression, however, is semantically indefinite. Thus, such expressions as أَشِعَّةُ قَمَرٍ or مَدْرَسُ لُغَةِ انْجِلِيزِيَّةٍ should not be translated as "beams of a moon" or "the teacher of an English language," but naturally, "moonbeams" and "an English teacher" (for exceptions see page 24):

رَكَبْنَا سَيَّارَةَ أَجْرَةٍ We took a taxi cab.  
Tai. (Zy.) 9,16

كَانَ مَدْرَسُ لُغَةِ انْجِلِيزِيَّةٍ He was an English teacher.  
Mah. zuh. 18,13

رَجُلٌ دِينٍ a clergyman.  
Nu'. liq. 38,16

هَلْ رَأَيْتَ فِي حَيَاتِكَ سَاعَةَ كُوكُو؟ Have you ever seen a cuckoo  
clock? Nu'. kan. 21,5

طَبِيبُ أَسْنَانٍ a dentist. Mah. zaq. 9,2

فِي لَيْلَةٍ صَيفٍ on one summer night.  
Raf. nah. III,17,16

This indefiniteness is so strongly felt that a relative clause after such a construction will be asyndetically construed (see Vol. III):

كَأَشِعَّةِ قَمَرٍ دَخَلَتْ مِنَ النَّافِذَةِ as moonbeams coming through  
the window.  
Gibr. II,26,1

زَيْرٌ مَاءٍ لَا تَعْرِفُ لَوْنَهُ a water jar of indeterminate  
color. Amin (Br.) 85,9

بِنَظَرَةٍ إِشْفَاقٍ لَا تَخْلُومِنِ حَمْدٍ with a look of sympathy not  
untinted with envy.  
Tai. (Zy.) 9,35

كُلُّ كِتَابٍ قَرَأْتُ every book I have read.  
Jabr. (Br.) 72,2

and an adjectival modification to the regent noun (*status constructus*) will not take the definite article (see page 28):

مَثَلًا يَتْرُكُ السِّكِّيرُ جَرَّةَ خَمِرٍ فَارِغَةً as a drunkard leaves an  
empty wine jar.  
Gibr. I, 119,2

D On the other hand, the definition of the second part (the genitive) frequently must be interpreted not as a qualifying of this particular noun alone but rather as a qualifying of the expression as a whole (see page 13).

Thus سَاعَةُ الْكُكُوِّ (Nu'. kan. 21,12) must not be translated as "the clock of the cuckoo," but "the cuckoo clock":

رَجُلٌ الدِّينِ the clergyman.  
Nu'. liq. 40,8

فَنَجَانُ الْقَهْوَةِ the cup of coffee.  
Gibr. III, 105,22

قَاعَةُ الْإِنْتِظَارِ the waiting room  
Din (Br.) 60,1

هَلْ تَقْضِيَانِ شَهْرَ الْعَسَلِ فِي الْقَاهِرَةِ؟ Are you spending your  
honeymoon in Cairo?  
Mah. qah. 142,20

إِلَى أَطِبَّاءِ الْأَسْنَانِ to the dentists.  
Gibr. III, 78,13

مَدْرَسَةُ الطِّبِّ the medical school.  
Mah. zuq. 9,2

The unity in such genitive constructions may become so strong that both nouns—in the construct state and in the genitive—can, for all practical

purposes, be considered equivalent to compound words, which are, in fact, alien to Arabic.<sup>18</sup>

Any further genitive determination of the governing noun has to be attached to the second part, i.e., the genitive, even though it should be understood as referring to the whole compound as such.

Thus, such an expression as *غُرْفَةُ مَنَامِهِ* (Nu'. kan, 67,15) must not be translated as "the room of his sleep," but simply "his bedroom."

*مَحْفَظَةُ نَقُودِي* my wallet. Tai. (Zy.) 3,22

*كَاتِبُ سِرِّهِ* his [confidential] secretary. Raih. mul. 69,16

*رَأَى الْمَرْوَسَيْنِ مُقْبِلَيْنِ فِي مَلَابِسٍ عَرَسِيَّاهُمَا* He saw the two brides approaching in their wedding dresses. Manf. sha'. 200,8

*حُجْرَةُ اسْتِقْبَالِهِ وَدَارُ كُتُبِهِ* his reception room and his library. Hus. ayy. I,143,4

*غُرْفَةُ جُلُوسِي* my sitting room. Jabr. (Br.) 70,26

*ثُمَّ مَضَى بِهِ إِلَى حُجْرَةِ نَوْمِهِ* Then he took him to his bedroom. Mah. qah. 112,23

*التَّاجِرُ وَدَابَّةُ حِمْلِهِ* the merchant and his pack animal. Hai. sir. 72,4

E Some genitive constructions seem undefined even if the second part—the genitive case—is determined by the definite article (see page 13):

*كَانَ يَلْبَسُ نَسِيجَ الذَّهَبِ* He wore a golden garment. Hai. sir. 77,2

18. Note, e.g.,

*حِزْبُ رَأَسَالِيٍّ* capitalistic party. Mah. qah. 24,1

derived from *رَأْسُ مَالٍ*, 'capital' as a compound word.



- عِنْدَمَا أَجِدُ طَالِبَ الْأَدَبِ — When I find a student of literature saying....  
يَتَحَدَّثُ — Musa adab. 19,9
- أَنَّهُمْ يُعْطَوْنَهُ كِسْرَ الْخُبْزِ that they gave him scraps of bread.  
'Aww. (Br.) 12,5
- نَحْوُ مَجْلِسِ الْإِدَارَةِ a member of the Board of Directors....  
Kam. (Zy.) 14,22

This is always true when the first part of the genitive construction is an adjective (see page 109):

- كَمَا أَنَّهُ قَوِيٌّ الْأَثَرِ فِي Likewise it had a great influence on....  
Hai. sir. 67,12
- كَانَ رَشِيدٌ بِكَ طَيِّبَ الْقَلْبِ Rashid Bey was a man of good heart and generous nature. Gibr. I, 108,3  
كَرِيمَ الْأَخْلَاقِ

F As we have already mentioned (see page 9), it is possible and, in fact, quite common for a genitive to become defined by another subordinate genitive. This gives origin to genitive chains which, at least theoretically, could be very long:

- بِتَسْمِيَةِ بَاقِي كُتَابِ خُلَفَاءِ بَنِي with the naming of the remaining scribes of  
الْعَبَّاسِ 'Abbasid caliphs.  
at-Tabari<sup>19</sup>

The long chains are considered, with good reason, as detrimental to a lively style and are rare in modern Arabic; two, however, are still frequently used:

- عَلَى مَقَرِّ كَاتِبِ الْحَامِي about the residence of the lawyer's secretary.  
Tai. (Br.) 126,19

19. Quoted by Reck., *Arab. Synt.*, p. 137.

صَبَاحَ يَوْمِ الثَّلَاثَةِ Tuesday morning.  
'Aqq. (Zy.) 15,26

طَلَبَةُ جَمِيعِ الْمَدَارِسِ الْعَلِيَا the students of all the  
colleges. Hai. (Zy.) 14,8

Less frequently we find three:

رَئِيسُ أَرْكَانِ حَرْبِ الْجَيْشِ the Chief of the General  
Staff. Manf. sha'. 223,14

مِنْ الْمَسِيرِ مَعْرِفَةُ تَارِيخِ قِيَامِهَا It is difficult to know  
the history of its foundation.  
Hai. sir. 85,13

مُؤَلَّفَاتِ كِبَارِ شُعَرَاءِ الْإِنْكِلِيزِ the works of the great  
British poets.  
Kay. (Zy.) 27,10

and, rarely, four:

تَارِيخُ ثَمَارِ عُقُولِ أَهْلِهَا the history of its people's  
intellectual achievements.  
Djir. tar. I,16,3

In such cases, the governing noun, or rather the expression, will only be defined when the last genitive is defined:

سَمِعْتُ صَوْتَ سُقُوطِ جَسَدٍ I heard the noise of a  
body falling.  
Hak. ahl. 150,5

فَإِنِّي لَمْ أَتَزَوَّجْ لَا ابْنَةَ مُدِيرِ بَنْكٍ for I had not married the  
daughter of a bank director,  
وَلَا ابْنَةَ وَكِيلِ دَوْلَةٍ nor the daughter of any  
undersecretary of state.  
Kam. (Zy.) 4,26

There is a definite tendency to avoid long chains of successive genitives by using a prepositional construction:

يَسْتَرُ أَطْرَافَهَا وَالْأَعْضَاءُ الظَّاهِرَةَ مِنْ بَدَنِهَا with the veiling of the  
limbs of her body.  
Q. Amin (Zy.) 5,29

رئيس مجمع قُؤادِ الأول للغة العربية The President of the Fu'ad  
I Arabic Language Academy.  
Kur. (Zy.) 28,1

غرفة المحامين بمحكمة الاستئناف The Advocates' Chamber of  
the Appellate Court.  
Kam. (Zy.) 4,1

A prepositional paraphrasing of the genitive construction must be used when the last noun in the construction refers to the entire expression rather than to just the immediately preceding noun, e.g., with titles of books<sup>20</sup>:

في الجزء الأول من مروج الذهب  
للنعماني In the first part of  
Mas'udi's *Marāj al-Dhahab*.  
Djir. tar. I, 213, 16

كتاب الفهرست لابن النديم Ibn al-Nadim's *Kitāb al-Fihrist*.  
Djir. tar. I, 9, 11

في الأدب الجاهلي لطف حسين in Taha Husain's *Pre-Islamic Literature*.  
Djir. tar. I, 124, 26

G The governing noun cannot be separated from the genitive it governs. This is still a strict rule which is only very rarely disregarded:

أى قاهرة أعني؟ ... القاطمية؟ Which Cairo do I mean?...  
... المالكي؟ ... السلاطين؟ The [Cairo] of the Fatimids?...  
of the Mamlucs...of the  
Sultans? Mah. zuq. 5, 2

(Also see page 102.)

20. Note the following:

هذه القصة رواها ابن سعد في طبقاته الكبرى Ibn Sa'd tells this story in  
his *Ṭabaqāt al-Kubrā*.  
Hai. sir. 48, 14

and compare with:

الطبقات الكبرى لمحمد بن سعد al-Ṭabaqāt al-Kubrā, by M. Ibn  
Sa'd. Hai. sir. 5, 16

Thus any adjectival qualification will follow the genitive:

رَئِيسُ الْوِزَارَةِ السَّابِقِ	the former Prime Minister. Kam. (Zy.) 4,3
قُوَّةُ أَرْوَأَ الْوَحِيدَةِ	the only strength of Europe. Hak. (Zy.) 11,38
رَجُلٌ نَجْدٍ الْكَبِيرِ	the great man of Nejed. Raih. mul. 15,16
أَحَدُ أَصْدِقَاءِ سِرَّائِوِ الْمَخْلَصِينَ	a true friend of Cyrano's. Manf. sha'. 15,5
تَحْتَ يَدِ الْأَخْتِ الْمَمْدُودَةِ	under his sister's out- stretched hand. Raf. nuh. I, 87,16
فُرُوعُ أَشْجَارٍ ضَخْمَةٍ	thick tree branches. Hai. (Zy.) 14,12
فِي حَيَاتِهِ الْخَارِجِيَّةِ	in his public life. Amin (Zy.) 7,37
كُتُبُ الْأَدَبِ الْعَظِيمَةِ	great books of literature. Musa adab. 9,15

and it will follow at the end of a genitive chain:

سُكُونُ سَاعَةِ الظَّهِيرَةِ التَّامِّ	the perfect calm of midday. Hak. (Zy.) 11,1
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(For a discussion of demonstrative determination, see page 29f.)

In these instances, since the adjectives modifying the genitive also follow it, there is no grammatical rule, but only the context, to distinguish the adjectives which modify the governing noun from the ones modifying the genitive if there is no difference in the gender or number:

مَدُنُ النِّهْضَةِ الْإِيطَالِيَّةِ	the cities of the Italian Renaissance (of "the Italian cities during the Renais- sance"). Jabr. (Br.) 71,7
-------------------------------------	---

مَدَنِيَّةُ بَصْرَ الْفَائِرَةِ the ancient civilization  
of Egypt (or "the civili-  
zation of ancient Egypt").  
Tal. (Zy.) 9,29

فِي صَحْرَاءِ بَصْرَ الشَّرْقِيَّةِ in the deserts of Eastern  
Egypt (or "in the Eastern  
deserts of Egypt").  
Djir. tar. I,47,27

In case of conflict between two adjectives when one modifies the governing noun and the other the genitive, the one referring to the genitive will immediately follow the noun which it modifies; thus it will precede the adjective that refers to the construct state:

تَارِيخُ اللَّغَةِ الْعَرَبِيَّةِ الْقَدِيمِ the early history of the  
Arabic language.  
Djir. tar. I,47,13

The demonstrative pronouns that modify the genitive will keep their position preceding the noun; they will thus be placed between the genitive and its governing noun (see page 43f.):

مَا سِرُّ هَذِهِ الْحَيَوةِ؟ What is the secret of this  
restlessness? Amin (Zy.) 7,3

أَتَمَنَّى لَوْ كُنْتُ أَعْرِفُ مِثْلَ  
هَذَا الْحُبِّ I wish I could experience  
a love like that.  
Jabr. (Br.) 70,16

بَنَاتُ هَؤُلَاءِ الْعُلَمَاءِ — The daughters of these  
learned men....  
Bat. (Zy.) 12,39

دَلَالَةُ هَذِهِ الْكَلِمَاتِ the meaning of these words.  
Musa (Zy.) 2,2

H When a substantive has two different genitive determinations, it can be repeated before each genitive:

فِي كُتُبِ التَّارِيخِ وَكُتُبِ الْأَدَبِ in the history books and  
the literature books.  
Djir. tar. I,213,15

This repetition, however, is only necessary when one genitive determination is a suffixed pronoun, since Arabic has not developed an independent form for personal pronouns in the genitive case (see page 455):

فِي شَأْنِهِ وَشَأْنِ الْمُهَيَّيَةِ الْآخَرِ — about himself and about the commission which....  
Tai. (Br.) 123,13

شَأْنُهُ كَشَأْنِ سَائِرِ الْمَجْتَمَعَاتِ it is in the same circumstances as all other societies. al-Hus. (Br.II) 1,3

Compare with the following:

هَذَا الْعَالَمُ لَيْسَ عَلَانَا This world is not ours.  
Hak. ahl. 68,3

When the nouns in the genitive case immediately follow each other or are separated only by the conjunctions **وَ** or **أَوْ**, or the negative adverb **لَا**, the repetition of the governing noun is usually omitted.<sup>21</sup>

مَا سِرُّ هَذِهِ الْحَيَرَةِ وَهَذَا الْقَلْقِ وَالْإِضْطِرَابِ فِي جِيلِكُمْ؟ What is the secret of this unrest, this disturbance and confusion in your generation?  
Amin (Zy.) 7,3

مِنْ غَيْرِ أَنْ تَنْتَظِرَ مِنْهُمْ كَلِمَةً عَطْفٍ أَوْ شُكْرٍ but she did not expect a word of kindness or thanks from them.  
Ghur. (Zy.) 31,14

عَنَوَانُ الْكَرَمِ وَالشَّرَفِ the sign of generosity and nobility. Manf. sha'. 48,5

أَنَّ الْأَسْلُوبَ هُوَ ثَمَرَةُ الْعَقْلِ وَالْقَلْبِ That style is a product of intelligence and heart.  
Musa adab. 168,7

21. In this case there is usually no distinction between such expressions as "the books of history and literature" and "the books of history and the ones of literature."

إِنَّهِنَّ سَفِيرَاتُ الْعِلْمِ لَا الْهَوَى  
They are ambassadors of knowledge, not of love.  
Mah. qah. 5,18

also when the genitives are only separated by adjectives of prepositional phrases that modify the genitive:

أَنْ يَسْمَعَ إِِنْشَادَ الشَّاعِرِ أَوْ حَدِيثَ  
الرَّجَالِ إِلَى أَبِيهِ وَالنِّسَاءِ إِلَى أُمِّهِ  
to hear the poet reciting  
or the conversations of  
the men with his father  
or the women talking to his  
mother. Hus. ayy. I,24,11

صَدْرٌ قُوَّةٌ لِي وَفَرَحٌ لَا يَنْتَهِي  
unlimited source of strength  
and joy for me.  
Jabr. (Br.) 72,9

لَكِنَّهُ كَانَ ذَا شَرَفٍ فِي الْقَوْمِ وَفَضْلٍ  
but he ranked high among  
his people.  
Hai. sir. 98,11

حِينَ ذَاتِ الْعَيْنَيْنِ الْخَضِرَاوَيْنِ  
الْوَاثِقَتَيْنِ وَالشَّقَتَيْنِ اللَّصِقَتَيْنِ  
بِالْأَحْمَرِ الْفَقْعِ  
Jean, with her two big green  
eyes and her lips colored  
red. Jabr. (Br.) 74,9

and even by a circumstantial clause:

كَأَنَّ مَنْظَرَهُمَا مَنَظَرُ عَاشِقَيْنِ  
يَتَغَارَلَانِ لَا قَرَبَيْنِ يَتَسَامَرَانِ  
They looked like two lovers  
flirting, not two relatives  
chatting. Manf. mag. 12,18

When two genitives follow a noun and modify it distributively, the noun will be in the dual:

هُمَا مَدْرَسَتَا الشُّبُحِ وَالشَّبَّانِ  
The two are the old school  
and the modern.  
Mand. (Br.) 3,14

فِي رِحْلَتِي الْبَرِّ وَالْبَحْرِ  
travel in winter and summer.  
Hai. sir. 81,22

قَصِيدَتِي النَّابِغَةِ وَالْأَعَشَى  
al-Nabigha's *qasida* and  
al-A'sha's.  
Djir. tar. I,105,12

كَأْسَا الْحُبِّ وَالشَّبَبَةِ      The calix of love and that  
of youth. Gibr. I, 64, 1

كَانَ هِرَقْلُ وَكِسْرَى يَوْمَئِذٍ عَلَى      At that time, Heraclius  
رَأْسِ دَوْلَتِي الرُّومَانِ وَالْفَرَسِ      was head of the Byzantine  
Empire, Khosrau of the  
Persian. Hai. sir, 382, 12

I On the other hand, when two or more nouns have the same genitive determination, the genitive should be expressed after the first noun and repeated as a personal pronoun suffixed to each of the subsequent nouns:

مِنْ أَوَّلِ النَّهَارِ إِلَى آخِرِهِ      From the beginning of the  
day to its end.  
'Aww. (Br.) 11, 18

أَيْنَ مَكَانٍ سَلَامَةُ مُوسَى بَيْنَ أَدْبَاءِ      How does Salama Musa stand  
الْعَصْرِ الْحَدِيثِ وَعُلَمَائِهِ؟      among the writers and learned  
men of modern times?  
Musa adab. 198, 8

هُمْ عِنْدِي أَقْبَحُ اللَّصُوصِ وَأَسْفَلَهُمْ !      In my opinion they are the  
vilest and most despicable  
thieves! Manf. sha'. 279, 5

عَنْ أَسْبَابِ الثَّوَرَةِ وَأَعْرَاضِهَا      on the revolutions's causes  
and goals. al-Raf (Zy.) 19, 16

Note the following, which have a suffixed pronoun as the genitive:

فِي وَحْدَتِي وَإِنْفِرَادِي      in my solitude and isolation.  
Gibr. III, 88, 3

ظَهَرَ أَثَرُ ذَلِكَ فِي عُلُومِهِمْ      This influence becomes ob-  
وَأَدَابِهِمْ      vious in their sciences and  
literatures.  
Djir. tar. I, 214, 6

بَعْضُ مِنَ الْقَرَأِ كَانُوا مُسْرِفِينَ      Some readers were extravagant  
فِي إِطْرَائِهِمْ وَإِعْجَابِهِمْ      in their praise and admiration.  
Musa adab. 46, 3

The same rules apply to adjectives used as governing nouns (and thus in the construct state) (see page 107f.):



- كِتَابٌ — أَسْوَدُ الْجِلْدِ ثَمِينَةٌ a book...with a black and expensive binding.  
Tai. (Zy.) 9,46
- (كَانَ) صَغِيرَ الشَّارِبِ جَمِيلَةً (He had) a small and handsome mustache.  
Mah. qah. 108,8
- (شَيْخًا) صَخَمَ الصَّوْتِ عَالِيَةً (An old man) with a high, resounding voice.  
Hus. ayy. I,141,2
- طَوِيلَ الْعُنُقِ جَمِيلَةً long beautiful neck.  
Hai. sir. 123,17
- مُسْرَعُ الْخَطْوِ ثَابِتَةً quick and firm step.  
Hai. sir. 123,19

and to elatives (see page 484):

- كَانَ هَذَا الظُّمُّ أَحَبَّ أَطْوَارِ حَيَاتِهِ  
تِلْكَ إِلَيْهِ وَآثَرَهَا عِنْدَهُ This aspect of his life was the one dearest to him and the one which influenced him most.  
Hus. ayy. II,15,2

When two adjectives govern a plural noun, the genitive construction may be used as an apposition to the noun, with an appropriate suffixed pronoun following each of the adjectives (see page 107f.):

- وَفِيهِ الْمَجَلَّاتُ الْعَرَبِيَّةُ أَكْثَرُهَا وَأَحْسَنُهَا And there you have most of the Arabic magazines and the best of them.  
Raih. mul. 200,9
- تَبَاعُ فِيهَا الْكُتُبُ جَدِيدُهَا وَقَدِيمُهَا in which new and old books are sold.  
Hus. ayy. II,14,13
- أَنَا أَغْفِرُ جَمِيعَ الذُّنُوبِ حَاضِرَهَا وَمَاضِيَهَا I forgive all offenses, new and old.  
Manf. sha'. 254,12

The rule concerning the repetition of the genitive is at times disregarded:

هُوَ أَغْنَى وَأَشْهَرُ دَيْرٍ فِي لُبْنَانَ

This is the richest and most famous convent in Lebanon. Gibr. I, 155, 20

وَلَكِنْ فِي الْبَحْرَيْنِ مَعْبَدًا أَمْرِيكِيًّا  
بِإِنِّي الْأَصْلَ طِبِّيَّ وَتَهْدِيَّتِي الْعَمَلِ

but in Bahren there is an American institution of a religious character but medical and educational in activity. Raih. mul. 200, 16

لَعَلَّ أَغْرَبَ وَأَخْدَعَ الْأَرَاءِ الَّتِي —

Perhaps the strangest and most deceptive of the opinions which....  
al-Hus. (Br. II) 79, 15

كَانَتْ الْكَوَاكِبُ كُلُّهَا فِي أَصْفَى  
وَأَنْجَحَ أَحْوَالِهَا

All stars were at their purest and happiest.  
Raih. (Zy.) 23, 38

22 بَعْدَ ثَلَاثَةِ أَوْ أَرْبَعَةِ أَشْهُرٍ

three or four months later.  
Mah. qah. 39, 6

## § 73 ADJECTIVAL ANNEXATION

Arabic frequently uses an adjective followed by a substantival determination in the genitive case, where we would normally expect an adjectival apposition to the noun.

A The adjective actually has a substantival function and could be understood as expressing an abstract idea. It is always in the masculine singular (see page 64):

فِي قَدِيمِ الزَّمَانِ

once upon a time.  
Nu'. liq. 56, 15

فِي مُخْتَلِفِ الْبِلَادِ

in various countries.  
Sa'. (Zy.) 6, 11

22. Note that the first numeral can also be considered as grammatically undefined, thus ثَلَاثَةٌ; see page 385.

- فِيمَا حَدَّثْتُكَ مِنْ قَدِيمِ التَّوَارِيخِ in the old chronicles that  
I told you about.  
Hak. ahl. 42,11
- لَيْسَ بِشَدِيدٍ السَّعَةِ وَلَا بِشَدِيدِ  
الضِّيقِ  
مِنْ غَرِيبِ الْأَمْرِ أَنْ — The strange thing was that...  
Hus. ayy. I, 50,8; 76,14
- مِنْ عَجِيبِ الْأَمْرِ أَنْ — The strange thing was that...  
Hus. ayy. I, 107,2

However, in this type of construction it seems that the genitive governed by the adjective has to be defined. Thus, when the definite article is missing, the noun is defined by a suffixed pronoun that refers back to the governing noun of the adjective or to the noun to which the genitive construction refers:

- كَانَ هَذَا الرَّجُلُ فِي مَتَوَسِّطِ عُمُرِهِ This man was middle-aged.  
Hus. ayy. I, 112,11
- أَلَيْسَ جَلِيًّا أَنَّهُ اخْتَارَنِي لِعَظِيمِ  
ثِقَتِهِ بِـ ؟ Wasn't it obvious that he  
had chosen me because of  
his great confidence in me?  
Nu'. liq. 22,8

Adjectives used in this substantive function and followed by a genitive may also designate concrete ideas. Then they may be used in the plural:

- صَغَارَ الْحَيَوَانُ تَرَعَى الْأَعْشَابَ وَتَبَيَّتْ  
فِي أَوْكَارِهَا آمِنَةً وَصَغَارَ الطَّيْرُ  
تَلْتَقِطُ الْبُذُرَ وَتَنَامُ بَيْنَ الْأَغْصَانِ  
مُغْتَبِطَةً  
The little animals graze  
in the pasture and return  
safely to their sheds and  
small birds peck at the  
seeds and sleep satisfied  
among the branches.  
Gibr. II, 150,7
- صَغَارَ السَّمَكِ small fish.  
Hus. ayy. I, 12,11
- كِبَارَ الرِّجَالِ great men.  
Raih. mul. 28,14

(رَأَى) خَاتُونًا مِنْ كَبِيرَاتِ الْخَوَائِنِ (He saw) one of the important women. Raih. mul. 375,21

غَرَائِبُ التَّقَالِيدِ strange customs.  
Mub. (Zy.) 22,11

ضَوَامِرُ الْخَيْلِ lean horses.  
Raih. (Zy.) 23,15

B Adjectives, and participles used with an adjectival function, frequently take a determination in the genitive case. The adjective is then in agreement with its governing noun, although it logically refers to the genitive it governs.

In such constructions, the construct state is not considered as being defined by the following genitive case. In fact, as mentioned above, the genitive seems to be necessarily defined, either by the definite article or by an appropriate suffixed pronoun referring to the governing noun.

With adjectives:

كَانَ أَبِي رَحِمَهُ اللَّهُ كَبِيرَ الْقَضَاةِ My father, may God have  
الشَّرِيعِينَ فِي هَذَا الْإِلَاقِيمِ mercy on him, was chief  
magistrate of the Shari'a  
in this district.  
Raf. (Zy.) 20,2

كَانَتْ تَسِيرُ فِي كُلِّ صَبَاحٍ عَارِيَةً She went walking every  
الْقَدَمِينَ رَتَّةَ الثَّوْبِ morning, barefooted and  
in worn clothes.  
Gibr. I,75,8

كَانَ فَتًى جَمِيلَ الصُّوَرَةِ شَرِيفَ He was a handsome young  
النَّفْسِ طَيِّبَ الْقَلْبِ man of noble mind and good  
heart. Manf. sha'. 13,5

أَنْتَ شَدِيدُ التَّكْمِ You are very secretive.  
Nu'. liq. 18,11

إِنَّ هَذَا الشَّابَّ حَدِيثُ السِّنِّ This lad was very young.  
Hus. ayy. I,82,13

كَانَ رَشِيدٌ بِكَ طَيِّبَ الْقَلْبِ كَرِيمَ Rashid Bey was a man of  
الْأَخْلَاقِ good heart and generous  
nature. Gibr. I,108,3

With participles:

كَعْصُمُ مَكْسُمِ الْجَنَاحِينَ as a bird with broken wings.  
Gibr. I, 155, 13

وَقَدْ لَبِسَتْ شَيْلَا قَمِيصًا أَصْفَرُ  
مَفْتُوحَ الْعُنُقِ Sheila wore a blouse with  
an open collar.  
Jabr. (Br.) 74, 7

أَنْ يَنَامَ مَكْشُوفَ الْوَجْهِ to sleep with his face un-  
covered. Hus. ayy. I, 7, 3

وَقَفَ أَمَامَهُ مَكْتُوفَ الْيَدَيْنِ He stood before him with  
crossed arms.  
'Aww. (Br.) 11, 23

When the adjective or the particle is used as an appositive to a definite noun, it will take the definite article. Actually, this is not an exception to the general rule of the *status constructus* (see page 90). Strictly speaking, only a substantive can be definite or indefinite, defined or undefined; adjectives are defined only in a direct and formal relationship to the substantive. Therefore, when the adjective takes the definite article its determination is not changed, since that is based upon its relationship to its governing noun; the article in this case is no more than a formalism of the language.

Adjectives in apposition to a defined noun:

هَذِهِ الصُّورَةُ الْبِيزَنْطِيَّةُ الْأَسْوَلُ this picture in the Byzantine  
style. Gibr. II, 71, 1

أَيَّامُ الصَّيْفِ الرَّقِيقَةِ النَّسِيمِ the summer days with gentle  
breezes. Hai. sir. 496, 20

وَيْلَى عَلَى ذَلِكَ الْوَلَدِ الْأَبْيَقِ Woe unto that clean, well-  
fed child, with nice clothes  
السَّعِينِ الْحَسَنِ الْمِرَّةِ الْأَتْنِي الشَّارَةِ and [all the] signs of ele-  
gance! Raf. wah. I, 89, 14

Participles in apposition to a defined noun:

الطَّائِرُ الْمَكْسُمُ الْجَنَاحِينَ the bird with broken wings.  
Gibr. II, 81, 2

الْجَمْعِيَّاتُ الْمَخْتَلِفَةُ الْغَايَاتِ	the societies with different aims. Ayy. (Br.) 31,16
ذَلِكَ الْفَتَى الطَّوِيلُ الشَّرْقَى الْوَجْهِ	this tall young man with a bright face. Tai. (Zy.) 9,14
هَذِهِ الْجَوَائِزُ الْمَخْتَلِفَةُ الْأَنْوَاعِ	these girl slaves of different types. Amin duh. I,9,19

With the sound plural of adjectives and participles, the ending نَ is dropped, as it is in the construct state of the plural, even when it takes the definite article:

نَحْنُ الْأُرُوبِيِّينَ الْحَدِيثِ النَّشْأَةِ —	we, Europeans, of [more] recent emergence.... Hak. (Zy.) 11,34
هَؤُلَاءِ الْفَسَاقُ الْكَثِيرُ الْمَالِ	these wealthy dissolutes. Raf. wah. I,96,2

#### § 74 CATEGORIES OF MEANING EXPRESSED BY THE GENITIVE CONSTRUCTION

The original and basic meaning of the genitive construction is the idea of belonging in general. Like the other Semitic languages, Arabic has developed the possibility of manifold categories of meanings from this generality by applying the basic idea of belonging in material, logical, or temporal approaches, etc.

In doing so, it uses the genitive construction very much in the same wide range of meanings as those expressed by a nominal sentence (see Vol. I, § 4).

Thus a genitive can express

##### a) possession:

إِلَى قَرْيَةِ الشَّيْخِ عَبَّاسَ	to the village of Sheikh 'Abbas. Gibr. I,155,7
-----------------------------------	--

- نَظَرَ خَلِيلٌ إِذْ ذَاكَ إِلَى عَيْنِي مَرَّيْمْ Khalil then looked into Maryam's eyes.  
Gibr. I, 177, 9
- نَوَافِدُ مَكْتَبِ وَجِيهِ بَيْكِ the windows of Wajih Bey's office. Hai. (Zy.) 14, 6
- غُرْفَةُ إِسْتَيْفَنَ Stephen's room.  
Manf. mag. 85, 13
- b) the fact of belonging to a group:
- اللُّغَةُ الْعَرَبِيَّةُ أَخَوَاتُهَا السَّامِيَّاتُ (Arabic language) its sister Semitic languages.  
Djir. tar. I, 26, 26
- هَؤُلَاءِ السَّلَامُونَ مُهَاجِرُهُمْ وَالْأَنْصَارُ — these Moslems, the Emigrants and the Helpers....  
Hai. sir. 258, 9
- كُتَّابُ الْمَسِيحِيَّةِ the Christian authors.  
Hai. sir. 9, 15
- c) a partitive idea, as a logical concomitant:
- أَحَدُ أَصْدِقَاءِ سِيرَانُو الْمُخْلِصِينَ a true friend of Cyrano's.  
Manf. sha'. 15, 5
- فِيهَا بَعْضُ الطَّعَامِ There was some food in it.  
Hus. (Zy.) 25, 16
- عَلَى أَنَّ بَعْضَ النَّاسِ يَسْتَطِيعُونَ — But some people can....  
Mah. zuq. 20, 5
- (أَرْبَعَةُ أَجْزَاءٍ) هَذَا أَوَّلُهَا (Four parts) This is the first. Djir. tar. I, 12, 9
- d) as a modality of the partitive idea, the relationship between material and thing:
- كِسْرُ الْخَبْزِ scraps of bread.  
'Aww. (Br.) 12, 4
- أَنْيَةُ الْفِضَّةِ وَالذَّهَبِ utensils of silver and gold.  
Manf. mag. 105, 5

كَسَالِسِ الذَّهَبِ like golden chains.  
Hus. ayy. I, 44, 5

e) the relation of a noun toward its object, derived from the idea of possession:

مَا يَجِبُ عَلَيْهِ — What one must know....  
'Aww. (Br.) 11, 21

كَانَ آمَرُؤُ الْقَيْسِ عِنْدَ مَقْتَلِ أَبِيهِ غَائِبًا Imru' l-Qais was absent  
when his father was murdered. Djir. tar. I, 108, 5

يَقُولُ لِغَاتِلِيهِ — saying to his killers....  
Gibr. III, 23, 16

مَنْشُؤُ الرِّسَالِ the letter writers.  
Djir. tar. II, 151, 1

f) and also the noun's relationship toward its agent or subject:

أَخَذَ مِنْهَا كِتَابَ سُوْرَانَ He took Susan's letter from  
her. Manf. mag. 29, 15

قَصِيدَتِي النَّابِغَةِ وَالْأَعَشَى Al-Nabigha's *qasida* and  
al-A'sha's.  
Djir. tar. I, 105, 12

إِحْدَى رَوَايَاتِ الشَّاعِرِ الشَّهِمِ one of the plays by the  
famous poet Balthazar Baro.  
Manf. sha'. 18, 4

In this construction, Arabic has found a way to express the agent with passive participles or verbal adjectives that have a passive meaning (see page 416):

هَذَا الْجَسَدُ يَبْقَى أَبَدًا قَتِيلٌ الشَّوْنِ وَالتَّغْرِيبِ This body will forever remain a victim of hope and separation.  
Gibr. II, 129, 11



هَذَا الْبَشَرِيُّ قَتِيلُ الْحَرْبِ      This human being is a victim of war.  
Gibr. II, 107, 12

أَلَسْتَ مَدَّوْبَ الْجَرِيدَةِ ؟      Aren't you the newspaper reporter?  
Mah. qah. 93, 10

أَنَا الْقَلْبُ الْبَشَرِيُّ أَسِيرُ الْمَادَةِ  
وَقَتِيلُ شَرَائِعِ الْإِنْسَانِ التُّرَابِيِّ      I am the human heart,  
prisoner of substance  
and victim of Laws of  
earthly Man.  
Gibr. II, 114, 13

عَقِيدَةٌ مَعْدُودَةُ التَّعَالِيمِ      a belief defined by teaching.  
Amin duh. I, 59, 11

g) also the relationship between a quality and its possessor. In the *status constructus* this construction usually takes an abstract noun or an adjective with a substantival function, which has a qualitative meaning. It requires an adjectival modification in English:

عَلَيْهِمْ وَقَارُ أَرْوَاحِهِمْ      with reverent spirits.  
Raf. (Zy.) 20, 22

حُسْنُ مَعَامَلَتِهِ      his noble behavior.  
Hai. sir. 288, 16

إِنَّ أَبَاهُ مِنْ عَلَوِ الْمَنْزِلَةِ      His father has a high rank.  
Raf. wah. I, 77, 1

يَا لَهَا مِنْ صَفَاقَةٍ وَجْهِ !      Such impudence!  
Hak. sul. 89, 3

غَرَابَةُ آرَائِهِ      his strange opinions.

أَنْ لَيْسَ هُنَاكَ كَبِيرُ عِلَاقَةٍ      that there was no great  
contact between....  
— بَيْنَ      Amin duh. I, 1, 5

h) also the possessor and its quality:

مَسَاءَ الْخَيْرِ	Good afternoon!
	Mah. qah. 34,21
قُمَّةَ النَّحْسِ	the unlucky bottle.
	Hak. sul. 65,4

i) destination and content:

زَيْرُ مَاءٍ	a water jar.
	Amin (Br.) 85,9
مَثَلًا يَتْرُكُ السَّكَّيرُ جَرَّةَ خَمْرٍ فَارِغَةً	as a drunkard abandons an empty wine jar.
	Gibr. I, 119,2
أَخَذْتُ لِفَافَةً رَافِعًا بِيَدِي فَتَجَانَ الْقَهْوَةُ	I took a cigarette, lifting the cup of coffee with my hand. Gibr. III, 105,12
لِتَمْلَأَ لَهُ جَرَّةَ الْمَاءِ	to fill the water jar for him. Manf. mag. 87,17

j) an epexegetic, or explanatory relationship  
called *إِضَافَةُ التَّفْسِيرِ* or *الْبَيَانِ* by Arabic grammarians.<sup>23</sup>

فِي مَدِينَةِ دَمَنْهَوْرٍ	in the city of Damanhur.
	Raf. (Zy.) 20,1
بِمَدِينَةِ طَرَسُوسٍ	in the city of Tarsus.
	Hak. ahl. 12,5
سَجَرَةُ الْوَرْدِ	the rose bush.
	Raf. wah. I, 16,3
بِكَلِمَةِ "لَا"	with the word "no."
	Raf. wah. I, 41,13

23. In this category, the Arabic names for the days of the week could be included:

يَوْمَ السَّبْتِ	Saturday	يَوْمَ الْآحَدِ	Sunday	يَوْمَ الْإِثْنَيْنِ	Monday
يَوْمَ الثَّلَاثَةِ	Tuesday	يَوْمَ الْارْبَعَاءِ	Wednesday	يَوْمَ الْخَمِيسِ	Thursday
يَوْمَ الْجُمُعَةِ	Friday				

(all Manf. sha'. 269-270)

كِتَابُ أَخْلَاقِ الْمُلُوكِ the book *Virtues of Kings*.  
Amin duh. I, 111, 16

k) the relationship between a noun and its specification or determination:

نَظَرُ الْأَمَلِ the look of hope.  
Gibr. I, 159, 10

قَنَادِيلُ الزَّيْتِ oil candles.  
Maz. (Zy.) 10, 14

رَكَبْنَا سَيَّارَةَ أُجْرَةٍ We took a taxi cab.  
Tai. (Zy.) 9, 16

فِي طَرِيقِ الْعَوْدَةِ on my way back.  
Mah. qah. 143, 9

The genitive which follows an adjective in so-called "improper annexation" (see page 109) usually has a determinative meaning:

هُوَ رَجُلٌ لُبْنَانِيٌّ الْأَصْلُ بَيْرُوتِيٌّ  
الْمَوْلِدِ وَالْدَّارِ He was Lebanese by origin,  
Beiruti by birth and residence. Gibr. I, 107, 12

كِتَابٌ — أَسْوَدُ الْجِلْدِ ثَمِينَةٌ a book...with a black and  
expensive binding.  
Tai. (Zy.) 9, 46

فَتَى نَحِيلُ الْقَوَامِ جَمِيلُ الْوَجْهِ a slender, handsome young  
man. Gibr. I, 123, 6

Frequently the adjective is used in a substantival function (see page 64f.):

فِي مُخْتَلَفِ الْبِلَادِ in various countries.  
Sa'. (Zy.) 6, 11

لِعَظِيمِ ثِقَتِهِ بِمِ because of his great con-  
fidence in me.  
Nu'. liq. 22, 8

فِي قَدِيمِ الزَّمَانِ once upon a time.  
Nu'. liq. 56, 15

## l) a temporal relationship:

فِي أَيَّامِ الْخَرِيفِ	on autumn days. Gibr. I, 156, 7
فِي لَيْلَةٍ مِّنْ لَّيَالِي الصَّيْفِ	on a summer night. Maz. (Zy.) 10, 2
صَبَاحَ الثَّلَاثَاءِ	Tuesday morning. Raih. mul. 36, 21
مَسَاءَ الْأَمْسِ	yesterday evening. Mah. zuq. 319, 3
صَلَاةَ الْفَجْرِ	the dawn prayer. Hus. ayy. 25, 33
نَوْمَ الْعَصْرِ	the siesta. Hus. ayy. II, 38, 7
هَلْ أَنْتَ مِنْ مُتَخَرِّجِي هَذَا الْعَامِ؟	Were you graduated this year? Mah. qah. 108, 11

m) and a local relationship<sup>24</sup>:

حَيَاةَ الْعِرَاقِ	life in Iraq. Bat. (Zy.) 12, 47
صَحْرَاءُ بَحْرِ الشَّرْقِيَّةِ	the deserts of Eastern Egypt. Djir. tar. I, 47, 27
وَادِي مَكَّةَ	the valley of Mekka. Hai. sir. 88, 22

When the noun designating time or place is determined by a suffixed pronoun which refers to the logical or grammatical subject of the action, it expresses the time or place in which the subject is at the moment of the action:

## 24. Compare with the following:

الْوَادِي الَّذِي تَقُومُ مَكَّةُ الْيَوْمَ بِهِ	The valley where Mecca is located today. Hai. sir. 89, 2
--	--

- أَنْ يَّعُودَ إِلَى الْبَلَدَةِ فِي يَوْمِهِ      that he should return to the village the very same day. Tai. (Br.) 130,9
- إِنَّ حَيَاةَ الْعِرَاقِي فِي غَدِهِ سَتَخْتَلِفُ عَنْهَا فِي أَمْسِهِ اخْتِلَافًا بَارِزًا      In the future, life in Iraq will be completely different from what it was in the past. Bat. (Zy.) 12,47
- لَبِثَ طَوَالَ يَوْمِهِ مُفَكِّرًا      He thought all day. Mag. qah. 111,15
- الْقُرُوشُ الَّتِي جَمَعَهَا طَوَلَ نَهَارِهِ      the piasters he had collected during the day. 'Aww. (Br.) 11,1

Hence, some expressions have taken on a rather adverbial nature:

- نَهَضْتُ لِوَقْتِي      I got up without delay. Hak. yaum. 7,12
- خَطَرَ لِي مِنْ سَاعَتِي أَنْ —      This very moment it has just occurred to me to.... Hak. sul. 38,12

n) and also measure or number:

- ضَحَكَ مَلًّا شَدَقِيهِ      He laughed heartily [the filling of his jaws]. Ayy. (Br.) 27,3
- سِيرَةٌ نِصْفِ سَاعَةٍ      a half an hour away. 'Aqq. (Zy.) 15,11
- عَلَى مَسَافَةِ رُبْعِ سَاعَةٍ      a quarter of an hour away. 'Aww. (Br.) 10,11
- بَعْدَ فِرَاقٍ خَمْسَةَ عَشَرَ عَامًا      after a separation of fifteen years. Mah. qah. 56,13
- بَعْدَ مَسِيرِ ثَلَاثِ سَاعَةٍ      after having walked for twenty minutes. Mah. qah. 73,12

Note the following:

إِبْنِي مَاتَ فِي سِنِّ السِّتِّينَ My son died at the age of  
sixty. Hak. ahl. 94,4

## § 75 SPECIAL GENITIVE CONSTRUCTIONS

Some Arabic words that have meanings in a way related to the basic semantic aspects of the genitive construction when used in the construct state lose frequently their original meaning and are used either to paraphrase various adjectival constructions or to provide the language with greater possibilities of new semantic noun modifications.

## § 76 WORDS EXPRESSING A POSSESSIVE RELATIONSHIP

A صَاحِبٌ, "possessor," "companion," always followed by a definite genitive:

دَقِيَّانُوسَ صَاحِبَ عَصْرِ الشُّهَدَاءِ Dacianus, [the one] of the  
age of martyrs.  
Hak. ahl. 39,4

أَصْحَابُ هَذَا الرَّأْيِ مِنَ النَّصَارَى the Christians holding this  
opinion.  
Hai. sir. 6,13

أَنَّهُ صَاحِبُ الْإِرَادَةِ وَالرَّأْيِ وَالْقُوَّةِ that he is the one who has  
the will, opinion, and  
strength.  
Q. Amin (Zy.) 5,38

أَصْحَابُ الشَّهَادَاتِ the ones with diplomas.  
Ayy. (Br.) 30,27

أَهْلُ الدُّنْ أَصْحَابُ الدَّكَائِنِ وَالصَّانِعِ the people of the cities,  
the owners of stores and  
factories.  
Sak. (Zy.) 13,26

الْأَغْنِيَاءُ وَأَصْحَابُ الْبَسَارِ the rich and wealthy.  
Hus. 'ala. II,186,18

أَصْحَابُ الْيَمِينِ، أَصْحَابُ الشِّمَالِ	rightists. leftists. Hus. (Br.) 98,17 and 18
أَصْحَابُ الْمَعَلَّاتِ	the authors of the Mu'allaqat. Djir. tar. I,105,2
أَصْحَابُ الْحَقِيقَةِ	realists. Djir. tar. I,90,1
B أَهْلُ "people," "family":	
أَهْلُ الْمَدِينِ	the city dwellers. Sak. (Zy.) 13,26
صَاحِبٌ مِّنْ أَهْلِ الْجَزِيرَةِ	a native officer of this island. 'Aqq. (Zy.) 15,29
هُمْ أَهْلُ الرَّأْيِ عِنْدَهُمْ	They are the ones whose opinion counts for them. Q. Amin (Zy.) 5,14
الْفَرَسُ أَهْلُ مَدِينَةٍ قَدِيمَةٍ	The Persians had an old civilization. Djir. tar. II,23,9
(هِيَ) تُغْدِلُ عَلَى أَهْلِهَا الثَّرَاءَ الْصَّخْمَ وَالْمَالَ الْكَثِيرَ	It brought great wealth to those who practiced it. Hus. ayy. II,11,13

C دُو, originally demonstrative in meaning, has completely changed to become a particle of reference: "the one of...."

a) It can be used in both an attributive and a predicative function, governing a definite or an indefinite singular or plural substantive:

The particle may be used in the singular:

سَلِيمٌ دُو حَسٍّ	Selim is very sensitive. Nu'. liq. 13,15
لَأَنَّ رَجُلًا دُو أَخْلَاقٍ عَالِيَةٍ	for he is a man of high qualities. Ayy. (Br.) 31,12
إِمْرَأَةٌ دَاتُ جَمَالٍ غَيْرِ بَشَرِيٍّ	a woman of unearthly beauty. Gibr. II,106,9

جَيْنَ ذَاتِ الْعَيْنَيْنِ الْحَضْرَاوَيْنِ	Jean, with big, green eyes.
الْوَاسِعَتَيْنِ	Jabr. (Br.) 74,9
كُلِّ ذِي نَسَمَةٍ حَيَّةٍ	every living thing.
	Gibr. (Zy.) 8,2
بِقُوَّةِ هَذَا الرَّجُلِ ذِي الْفُحُولَةِ	with the strength of this excellent man.
	Mah. zuq. 204,1
(صَاحِبَةِ) بَيْتِ ذِي طَائِقَيْنِ	a two story house.
	Mah. zuq. 30,7
كَانَ ذَا بَسَارٍ	He was wealthy.
	Hai. sir. 97,4
نَجْمٌ ذُو ذَنْبٍ	a comet. Hus. ayy. I,107,9
ابْتَسَمَتْ ابْتِسَامًا ذَا مَعْنَى	She smiled meaningfully.
	Nu'. liq. 43,2
أَنَّهَا ذَاتُ بَعْلٍ	that she had a husband.
	Hai. sir. 86,20

Note the following adverbial expressions:

قَدْ رَفَعَ صَوْتَهُ عَنْ ذِي قَبْلُ	He raised his voice more than before.
	Gibr. I,146,10
أَكْثَرِمِنْ ذِي قَبْلُ	more than before.
	Gibr. III,106,12

and also in plural:

لَا أَرَى إِلَّا أَسْرَافًا مِنْ ذَوِي	I only see swarms [of people]
الْجَلَالِبِ الزَّرْقَاءِ	with blue robes.
	Hak. (Zy.) 11,13
عِنْدَ ذَوِي الشَّانِ	with the influential people.
	Sib. (Br.) 116,20
ذَوُو الشَّانِ	the influential people.
	Sib. (Br.) 118,5
قَدْ يَصْبِحُونَ هُمْ أَنْفُسَهُمْ ذَوِي	Perhaps they themselves
الشَّانِ	will become influential.
	Sib. (Br.), 116,20



ذَوَاتُ الْأَرْبَعِ	the quadrupeds. Hus. (Br.) 100,13
أَقَارِبِي ذَوُو أُسْرٍ	My relatives have families. Mah. zuq. 24,10
بَنَاتُ الْبَحْرِ ذَوَاتُ الشَّعْرِ الذَّهَبِيَّةِ	the mermaids with their golden hair. Gibr. II,107,3

However, only the masculine plural forms (ذَوُو، ذَوُو) take a suffixed pronoun:

يَطْلُبُونَ مَالًا مِنْ ذَوِيهِمْ فِي مِصْرَ	asking for money from their relatives in Egypt. 'Aqq. (Zy.) 15,21
--	---

b) The feminine singular form, ذَاتُ, used as a noun with the abstract meaning of "essence" or "substance," is used in two different functions:

1) as an indefinite particle, in the accusative and followed by an undefined noun with a meaning related to time:

ذَاتَ يَوْمٍ	a certain day. 'Aww. (Br.) 12,7
ذَاتَ مَسَاءٍ	a certain evening. 'Aww. (Br.) 16,16
ذَاتَ لَيْلَةٍ	a certain night. Hak. ahl. 45,8

2) as a reflexive particle:

قُلْتُ فِي ذَاتِي	I told myself. Gibr. I,112,4
كَمَنْصَرٍ سَتَقِلُّ قَائِمٍ بِذَاتِهِ	as a free and independent element. Qud. (Br.) 4,18
تَجِدُ ذَاتَهَا فِي مَنْزِلِ رَجُلٍ —	She finds herself in the house of a man.... Gibr. I,107,7

مَعْرِفَةُ الذَّاتِ	self knowledge. Gibr. III, 96, 2
عَلَى أَنْ أَعْرِفَ ذَاتِي وَأَعْرِفَهَا تَمَامًا	I must know myself and know myself completely. Gibr. III, 96, 13

It can also be used as an expression of emphatic identification:

فِي تِلْكَ اللَّيْلَةِ بِالذَّاتِ	on that very night. Idr. (Br.) 82, 8
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Note the following idiomatic expression:

فَصَلَ ذَاتِي عَنْ ذَاتِي	[which] pierced my innermost heart. Gibr. I, 45, 3
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## § 77 NAMES OF FAMILIAL RELATIONSHIP

Certain words which express familial relationships when in the *status constructus* within a genitive phrase may also be used simply to state a general idea of belonging.

The most frequently used are:

A <sup>ابْن</sup> "son," and <sup>ابْنَة</sup> "daughter":

أَبْنَاءُ الشَّامِ	the people of the north. Taq. (Zy.) 3, 1
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بَنِي قَوْمِنَا	My countrymen! Zay. (Zy.) 16, 10
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إِنَّمَا الْأَلْفِيَّةُ لِلْأَزْهَرِيِّينَ لَا لِأَبْنَاءِ الْمَدَارِسِ	The <i>Alfiyya</i> is something for the students of al-Azhar, not for those of the schools. Hus. ayy. I, 77, 13
---	--

تَارِيخُ تَمَارِ عُقُولِ أَبْنَائِهَا	the history of its peoples' intellectual achievements. Djir. tar. I, 16, 3
---------------------------------------	---

B أَخٌ, "brother," and أُخَةٌ, "sister":

سَمِعْتُ — أَنَّهُ تَرَدَّدَ فِي جَوْنِ  
الَّيْلِ ثُمَّ تَلَّتْهَا أُخْتُهَا وَأَخَوَاتُهَا

I heard...a groan resounding  
in the night, then another  
followed it and still another. Manf. (Zy.) 30,9

إِنَّ فِيهَا نَهْضَةً تُقَارَنُ أَخَوَاتِهَا  
فِي الْكُوَيْتِ وَفِي الْعِرَاقِ

The progress there can be  
compared with that in  
Kuwait and Iraq.  
Raih. mul. 200,8

C أُمٌّ, "mother":

أُمَمَاتُ الْجَرَائِدِ

the main newspapers.  
Raih. (Zy.) 27,15

#### § 78 WORDS MEANING "TOTALITY," "PORTION," "DIFFERENCE," "LIKENESS," ETC.

Some Arabic words with the abstract significance of "totality," "portion," "difference," "likeness," etc., have become so closely related to their genitive construction that they have lost much of their original meaning in order to modify that of their subordinate genitive.

#### § 79 كُلٌّ, "TOTALITY"

كُلٌّ is still used in Arabic with its original meaning in an independent position with a definite or indefinite function, either as a collective, "all":

وَإِنْ هَبَطْتُ مَكَانًا فَالْكُلُّ هَارِبُونَ  
وَتَارِكُونَ لِي

and if I were to settle  
in any place, everyone  
would flee and abandon  
it to me.  
Hak. ahl. 80,11

فَإِذَا الْكُلُّ بَاطِلٌ      Lo, everything is vain.  
Gibr. II,153,3

وَعَلَى كُلِّ      in spite of it all.  
Jabr. (Br.) 69,23

يَوْمَ الثِّيَابِ الْجَدِيدَةِ عَلَى الْكُلِّ      A day when everyone wears  
new clothing making them  
feel that....  
إِشْعَارًا لَهُمْ بِ—      Raf. wah. I,30,8

or with a distributive meaning, "each":

أَخَذَ كُلٌّ عَلَى عَاتِقِهِ أَنْ —      Each took it upon himself  
to.... Ayy. (Br.) 29,19

ذَهَبَ كُلٌّ إِلَى فِرَاشِهِ النَّاعِمِ      Each went to a comfortable  
bed. Gibr. II,147,15

However, كُلُّ is commonly followed by a genitive, with which it becomes a semantic unity to the extent of taking different meanings according to the nature of the genitive.

Syntactically, كُلُّ exerts two different functions:

A a governing function, when followed by a noun.

B an appositive function, when followed by a suffixed pronoun which refers to the governing part in the apposition.

A كُلُّ in a governing function can be followed by

a) a defined, singular substantive and mean "whole," as a qualitative totality:

أَنْتَ تَلْعَبُ كُلَّ الْوَقْتِ      You play all the time.  
'Aww. (Br.) 11,18

كُلُّ ذَلِكَ      All that. Hus. ayy. I,71,1

جَرَى كُلُّ ذَلِكَ      All that took place.  
Gibr. I,130,9

الْمَرْأَةُ كُلُّ الْمَرْأَةِ The woman, the whole woman....  
Hus. ayy. II, 57, 14

In this construction كُلُّ is frequently in the adverbial accusative in a paronomastic expression (see page 448):

إِنَّ تَارِيخَهَا فِيمَا قَبْلَ ذَلِكَ  
غَامُضٌ كُلُّ الْغُمُوضِ Its history previous to  
that time is completely  
unknown.  
Hai. sir. 85, 20

التَّسْلِيمِ لِقَضَائِهِ كُلِّ التَّسْلِيمِ the most complete surrender  
to His will.  
Hai. sir. 88, 19

(كُنَّا) نُوْمِنُ بِهَا كُلِّ الْإِيمَانِ We believed firmly in them.  
Amin (Zy.) 7, 9

كَانَتْ حَيَاتُهَا الْاجْتِمَاعِيَّةُ  
مُخْتَلِفَةً كُلِّ الْاِخْتِلَافِ Their social lives are  
completely different.  
Amin duh. II, 4, 22

b) a defined plural substantive or collective noun, and mean "all" as a quantitative totality:

فِي كُلِّ الشُّؤُنِ in all matters.  
Amin duh. I, 173, 12

كُلُّ هَذِهِ الْأَصَوَاتِ all these voices.  
Hus. ayy. II, 43, 7

كُلُّنَا نَذْهَبُ مَعَكَ All of us are going with  
you. Manf. sha'. 75, 2

أَنَّ هَذِهِ الْعَوَامِلَ هِيَ بَعْضُ  
أَسْبَابِ الثَّوَرَةِ لَا كُلُّهَا that these factors are only  
some of the causes of the  
revolution, not all of them.  
al-Raf. (Zy.) 19, 42

كُلُّ أَسْبَابِ الْعَيْشِ all the reasons for living.  
Manf. mag. 6, 10

c) an undefined, singular noun, with a distributive meaning: "every," "each":

اِخْتَفَى كُلُّ شَيْءٍ حَوْلَهُمَا	Everything around them disappeared. Tai. (Zy.) 34,48
وَكَانَ يَمُوتُ فِي كُلِّ يَوْمٍ جُوعًا وَعَطْشًا	and died every day of hunger and thirst. Gibr. I,114,2
الشَّاعِرُ يَرَى الْجَمَالَ فِي كُلِّ شَيْءٍ	The poet sees beauty in everything. Mang. mag. 199,4
فِي كُلِّ قَنْدِيلٍ نَوْرٌ	On each lamp was a light. Raf. (Zy.) 20,14
كُلُّ سَاءٍ	every evening. 'Aww. (Br.) 12,15
كُلُّ قَرْشٍ يَنْقُصُ عَنِ الْخَمْسِينَ بَعْضًا	Every piaster reduced one blow of the fifty. 'Aww. (Br.) 11,21
عَلَى كُلِّ حَالٍ	in any case. Ayy. (Br.) 33,13

Note the omission of the article in the following:

كُلُّ خَمِيسٍ	every Thursday. Mah. qah. 12,10
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When followed by the genitive of an indefinite abstract noun, كُلُّ can also have a strongly qualitative meaning: "real," "true":

مِنْ هَرَاءٍ كُلِّ شَيْءٍ قُوَّةٌ هِيَ كُلُّ عَدْلٍ وَكُلُّ شَفَقَةٍ وَكُلُّ حَنَوٍ وَكُلُّ مَحَبَّةٍ	Above all, there is a Power, all justice and compassion, all tenderness and love. Gibr. II,144,1
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The distributive meaning of كُلِّ can be emphasized by using the expression كُلُّ وَاحِدٍ مِنْ , "every one of," "each of":

لِكُلِّ وَاحِدٍ مِنْهُمْ أَغْنِيَةٌ يَرُدُّهَا عَلَى الْمُحْسِنِينَ	Each of them had a song which he repeated to the almsgivers. 'Aww. I,9,19
--	--

فِي كُلِّ وَاحِدَةٍ مِنْ هَذِهِ الصَّلَوَاتِ in each of these prayers.  
Hal. sir. 1,10

كُلٌّ has the same meaning:

وَقَدْ تَرَكَ كُلٌّ مِنْ جِرْجِي زَيْدَانَ  
وَفَرَحَ أَنْطُونُ أَثَرَهُ فِي النَّهْضَةِ  
الْبَصْرِيَّةِ and both Jirji Zaidan and  
Farah Antun left their  
mark on the Egyptian  
renaissance.  
Musa (Zy.) 29,14

دَخَلَ كُلٌّ مِنْهُمْ بِحِمْلٍ نُسْخَةٍ  
مِنَ الْأَهْرَامِ Every one of them came in  
carrying a copy of the  
al-Ahrām. Kam. (Zy.) 4,40  
الرَّأْيُ أَنْ تَحْفَرُ كُلٌّ مِنْكُمْ حُقْرَةً  
The best thing is for each  
of you to dig his own hole.  
Hus. 'ala. I,21,7

d) كُلٌّ may also be followed by a pronominal  
relative clause:

ذَلِكَ كُلٌّ مَا أُرِيدُ مِنْكَ That is all I want from  
you. Manf. mag. 200,4

كُلٌّ مَا أَسْتَطِيعُهُ هُوَ أَنْ — All I can do is....  
Qud. (Br.) 49,9

سَمِعْتُهَا مِنْ كُلِّ مَنْ لِقَيْتُهُ [which] I heard from every-  
body I met.  
Din (Br.) 58,7

(For a discussion of كَلَّمَا, see Vol. III.)

B When the preposition and the specification  
introduced by it are omitted, the expression functions  
as an apposition to a noun already mentioned or easily  
understood:

وَقَفَّ الطَّرَفَانِ كُلٌّ عِنْدَ رَأْيِهِ and each side held its own  
opinion. Ayy. (Br.) 2,14

يَهْرَبُونَ كُلٌّ وَاحِدٌ إِلَى صَوْبٍ Each [of them] fled in a  
different direction.  
'Aww. (Br.) 14,16

عَلَّمَهُمْ حَفَرَ الْقُبُورِ وَأَعْطَى كُلَّ وَاحِدٍ رَقْشًا Teach them to dig graves  
and give each a spade.  
Gibr. III, 11, 18

كُلُّ used as an appositive to a noun, to which it refers by means of an appropriate suffixed pronoun, expresses a qualitative totality, "whole" (see page 125):

أَيْنَ الْحَقُّ مِنْ ذَلِكَ كُلِّهِ؟ Where is the truth in all  
this? Hai. sir. 115, 15

كَانَ صَاحِبُنَا يَخْضِبُ بَيْنَ هَذَا كُلِّهِ شَرْدَ النَّفْسِ Our friend used to go through  
all this with a confused  
mind. Hus. ayy. II, 4, 20

قَدْ جَمَعْتُ الْقُرْآنَ كُلَّهُ حِفْظًا I had memorized the whole  
Koran. Raf. (Zy.) 20, 1

الْعَمْرُ كُلُّهُ كَانَ صَوْمًا طَوِيلًا عِنْدَهُ His whole life was a long  
Lent for him.  
Gibr. I, 91, 9

أَحْفَظُهُ الْأَلْفِيَّةَ كُلَّهَا فِي عَشْرَةِ أَيَّامٍ He made him memorize the  
whole *Alfiyya* in ten days.  
Hus. ayy. I, 78, 7

نَهَضَتِ الْجَمَاعَةُ كُلُّهَا مِنَ الْفِرَاشِ They all [the whole group]  
got up from their bed.  
Hus. ayy. I, 10, 5

After a plural noun or a series of nouns intended as the subject at the beginning of a sentence, كُلُّ may resume the idea distributively, becoming at the same time the grammatical subject. Thus, any verbal or nominal agreement may be with كُلُّ in the singular. Gender agreement, however, is usually with the logical subject of the sentence.

(For a discussion of word order with compound tenses, see page 457.)

فِيهَا كَانَ الْيَهُودُ وَالنَّصَارَى وَبَنَاءُ الْأَصْنَامِ يَتَحَدَّثُ كُلُّ عَنْ رَأْيِهِ In them, the Jews, the  
Christians, and the pagans  
all used to talk about their  
own beliefs.  
Hai. sir. 116, 14



وَمَا تَرَأَى نِسَاءً مَكَّةَ تَذْكُرُ كُلُّ مِّنْهُنَّ  
فِي الْقَتْلِ لَهَا أَمْنًا أَوْ أَخًا أَوْ  
زَوْجًا أَوْ حَمِيمًا

The women of Mecca remembered that each of them had a son, a brother, a husband, or a close friend among the victims.  
Hai. sir. 287,11

صَارَ النَّجَّارُ وَالْبَقَّالُ وَالتَّلْمِيزُ —  
أَصْبَحَ كُلُّ هَؤُلَاءِ يَفْرَأُونَ —

Carpenters, grocers, students...all these learned [began] to read and....  
Musa (Zy.) 2,29

تَفَرَّقَ فِي جَوَانِبِهَا الرِّفَاقُ جَمَاعَاتٍ  
شُغِلَتْ كُلُّ مِّنْهَا بِشَأْنِهَا

The friends went to the corners in groups, each group occupied with its own problems.  
Tai. (Zy.) 9,4

§ 80 كِلَا "BOTH (OF)"

كِلا is the *status constructus* of an old dual that is no longer used except in a genitive construction.<sup>25</sup>

Governing a genitive dual of a definite noun or pronoun, it means: "both," "both of," "each of the two." The expression is considered to be singular, and thus adjectives or verbs agreeing with it will be singular:

كِلَاهُمَا يَتَأَلَوْنَ سَعَادَةً

both of them radiating happiness.  
Jabr. (Br.) 74,10

25. That كِلَا is only used with a following genitive can be considered a consequence of its being in the construct state. It never takes a prepositional construction as كُلٌّ does. Thus, a distributive meaning is expressed with كُلٌّ, even when referring to two entities:

كُلُّ وَاحِدَةٍ مِنْهُمَا

Each of the two.  
Hai. sir. 71,3

مَرَّتْ دَقَائِقُ وَكَلَّانَا صَامِتٌ حَائِرٌ مُفَكِّرٌ	Minutes passed, both of us were silent and troubled, thinking. Gibr. II,31,4
كَلَّانَا كَانَ يَسْتَحِقُّ الْعِقَابَ	Both of us deserved the punishment. Hak. sul. 13,7
كِلَاهُمَا قَرِيبٌ مِنْ هَذَا الْعَالَمِ الْمَجْهُولِ	Both of them are close to this unknown world. Qal. (Zy.) 21,2
عَادَ بِهِ أَبُوهُ إِلَى الدَّارِ وَكِلَاهُمَا وَاجِمٌ حَزِينٌ	His father returned with him to the house, both of them silent and sad. Hus. ayy. II,181,4

كَلَّا agrees in gender with the genitive it governs; when it is followed by a noun, it is unchangeable in case:

فِي كِلَا حَالَتَيْنِ in both cases.  
Amin (Br.) 89,6

مَا الَّذِي يَفْعُ لَوْ أَنَّهُ أَخَذَ  
الْلُقْمَةَ بِكِلْتَا يَدَيْهِ ؟  
Hus. ayy. I,19,9

بِكِلْتَا يَدَيْهِ with both hands.  
'Aww. (Br.) 20,5

But with a pronoun suffix, it changes in case:

وَلَكِنَّا نَحْسُ أَنْ كِلَيْهِمَا غَرِيبٌ  
عَنَّا  
Musa adab. 29,13

وَلَوْ أَنَّهُ أَثَرَأَ أَيًّا مِنْ هَذَيْنِ  
الْأَثَرَيْنِ أَوْ كِلَيْهِمَا  
Hai. sir. 24,2

قُوَّةُ الْغَرْبِ وَقُوَّةُ الشَّرْقِ ( وَكَانَ  
رِجَالُ الدِّينِ فِي كِلْتَابِهِمَا يَبْدُلُونَ  
الْجُهُودَ لـ )  
The religious men of both (the Western and Eastern powers) grant every assistance to....  
Hai. sir. 71,4

## § 81 جَمِيعٌ "TOTALITY"

جَمِيعٌ can be used in an independent position with a general meaning, "all":

كَانَ الْجَمِيعُ إِنجِلِيًّا وَبُصْرِيًّا  
وَأَجَانِبٌ يَنْتَظِرُونَ — All [of them], British,  
Egyptians, and foreigners,  
were waiting....  
Hai. (Zy.) 14,3

It is, however, more frequently used with a following defined genitive plural or collective noun, to mean a quantitative totality:

كَانَتْ رَاحِلٌ مِثْلَ جَمِيعِ الْأَرَامِلِ  
الْفَقِيرَاتِ — Rachel, like all the poor  
widows.... Gibr. I, 156,5

أَيُّ أَمْرٍ جَعَلَكَ تَتْرَكَ جَمِيعَ هَذِهِ  
الْأَشْيَاءِ ؟ What made you leave all  
these things?  
Gibr. I, 161,4

فِي جَمِيعِ طَبَقَاتِ الْأُمَّةِ in all classes of people.  
Q. Amin (Zy.) 5,20

جَمِيعُ الْأَنْبِيَاءِ all the prophets.  
Amin duh. I, 55,8

or as an appositive to a noun to which it refers by means of a suffixed pronoun:

كَانَ أَفْرَادُ تِلْكَ الْفَصِيلَةِ جَمِيعُهُمْ  
مِنْ الْجَاسُكُونِيِّينَ All in this company were  
Gascons. Manf. sha'. 9,9

أَنَا ذَلِكَ الَّذِي اجْتَمَعَتْ لَهُ هَذِهِ  
الْصِفَاتُ جَمِيعُهَا I am the one who has all  
these qualities.  
Manf. sha'. 48,6

In the adverbial accusative, جَمِيعٌ frequently modifies a plural or collective noun, regardless of its position or function in the sentence (see page 189):

نَحْنُ جَمِيعًا ضِعَافُ الْبَصَرِ We are all short-sighted.  
Hak. sul. 22,1

صَاحَ الْمُعْتَلُونَ وَالْمُسِيقُونَ جَمِيعًا All the actors and musicians  
shouted.  
Manf. sha'. 75,1

أَمْ أَشْرَافَ قُرَيْشٍ جَمِيعًا خَرَجُوا  
— that all the noblemen of  
the Koreish had left to....  
Hai. sir. 259,18

كَمَا يُوثِّقُ الصِّلَةَ بَيْنَهُمْ جَمِيعًا  
وَيَيْنَ اللَّهِ Likewise it strengthens the  
ties between them and God.  
Amin (Zy.) 7,26

It may refer to a noun which is not expressed or easily understood:

كُنَّا نَنَامُ جَمِيعًا عَلَى الْأَرْضِ We all used to sleep on  
the ground. Jabr. (Br.) 71,25

لِيَخْرُجُوا عَنِّي جَمِيعًا ! Get out, [all of you]!

اتَّفَقُوا جَمِيعًا — They all agreed on....  
Ayy. (Br.) 29,13

Following a singular, جَمِيعٌ has a qualitative meaning of "whole":

أَلَا تَعْلَمُ أَنِّي أَعْرِفُ الْقَاهِرَةَ  
جَمِيعًا ؟ Don't you know that I know  
all of Cairo?  
Mah. qah. 59,2

## § 82 أَجْمَعُ "ENTIRE," "WHOLE"

أَجْمَعُ and أَجْمَعُونَ are used like جَمِيعٌ .

They are, however, used only either as an apposition to a noun to which they refer by means of an appropriate personal suffix:

لَأَنْ يَحْمِلَ الرِّسَالَةَ لِلْعَالَمِ  
أَجْمَعِهِ to bring the Message to  
the entire world.  
Hai. sir. ط, 13

or as a prepositional phrase introduced by **بِ** (see page 306):

هَلْ ذَهَبَ ذَلِكَ الْخَاضِي بِأَجْمَعِهِ؟ Has all this past gone completely?  
Manf. mag. 175,5

They may also be used in the adverbial accusative, grammatically undefined (see page 186):

بَيْنَ نِسَاءِ الْعَالَمِ أَجْمَعِ among the women of the whole world.  
Sa'. (Zy.) 6,48

مَا يَعْرِفُهُ النَّاسُ أَجْمَعِينَ what everybody knows.  
Taq. (Zy.) 3,18

### § 83 **بَعْضُ** "PART," "PORTION"

A **بَعْضُ** can be used in an independent position with a meaning equivalent to an indefinite pronoun, "some":

جَعَلَ الْبَعْضُ يَرْقُصُونَ Some began to dance.  
Jabr. (Br.) 75,16

أَنْكَرَ الْبَعْضُ وُجُودَهَا عَلَى الْإِطْلَاقِ Some absolutely deny it exists. Mand. (Br.) 2,8

B It is commonly used governing a collective or plural noun in the genitive case. **بَعْضُ** is then semantically equivalent to an indefinite adjective and can be understood as singular or plural, "some(one)," "some (people)."<sup>26</sup> It can also have a partitive meaning, "some of," "among."

26. The grammatical agreement with **بَعْضُ**, however, does not seem to depend on the logical idea of the number implied by the expression, whether it is singular or plural, e.g.,

— فَرَّقَ بَعْضُهُم بَيْنَهُمَا وَقَالَ Some make a distinction between the two and say....  
Djir. tar. I,210,3

- أَنَّ هَذِهِ الْعَوَامِلَ هِيَ بَعْضُ  
أَسْبَابِ الثَّوَرَةِ لَا كُلُّهَا  
that these factors were  
only some but not all of  
the causes of the revolution.  
al-Raf. (Zy.) 19,42
- أَنَّ بَعْضَهُمْ أَضَافَ إِلَيْهَا قَصِيدَتِي  
النَّابِغَةِ وَالْأَعَشَى  
that some add al-Nabigha's  
*qasida* and al-A'sha's to  
them. Djir. tar. I,105,12
- عَلَى أَنَّ بَعْضَ النَّاسِ يَسْتَطِيعُونَ —  
بَعْضُ هَؤُلَاءِ السَّتَشْرِقِيِّينَ مُخْلِصٍ  
فِي بَحْثِهِ  
But some people can....  
Mah. zuq. 20,5
- تُرْجِمَتِ بَعْضُ كُتُبِ أَرِسْطُوطَالِسِ  
فِي الْمَنْطِقِ وَتَبِيعِهِ  
Some of Aristotle's books  
on logic and other subjects  
were translated.  
Amin duh. I,277,16
- فِي بَعْضِ الْأَحْيَانِ  
sometimes. Hus. ayy. II,53,2

It can also be followed by a genitive singular  
with the same meaning as above:

- فِيهَا بَعْضُ الطَّعَامِ  
There was some food.  
Hus. (Zy.) 25,16
- حِينَ أَحَسَّ بِالْجُوعِ فِي بَعْضِ  
النَّهَارِ  
when he felt hungry during  
the day. Tai. (Br.) 130,22
- شَهْرٌ أَوْ بَعْضُ شَهْرٍ  
a month or part of a month.  
Hus. ayy. I,66,8
- (الَّذِينَ) ذُكِرُوا فِي بَعْضِ هَذَا  
الْحَدِيثِ  
who were mentioned in this  
story. Hus. ayy. II,44,19
- يَوْمًا أَوْ بَعْضَ يَوْمٍ  
a day or [perhaps] a part  
of a day. Hak. ahl. 10,5
- بَعْضَ الْوَقْتِ  
for some time.  
Mah. qah. 57,5

بَعْضُ followed by شَيْءٌ "thing," in the genitive  
case may also express a qualitative indetermination:

أَحْزَنَهُ ذَلِكَ بَعْضُ الشَّيْءِ That saddened him somewhat.  
Hus. ayy. I, 56, 11

عَلَى أَنْ حَيَاتُهُ تَغَيَّرَتْ بَعْضُ الشَّيْءِ but his life changed somewhat. Hus. ayy. I, 67, 7

فِي صَوْتٍ مُتَغَيِّرٍ بَعْضُ الشَّيْءِ with a voice somewhat altered.  
Hak. ahl. 57, 3

The genitive after بَعْضُ is sometimes paraphrased by means of a prepositional phrase (see page 82):

بَعْضُ مِنَ الْقُرَّاءِ some of the readers.  
Musa adab. 46, 3

بَعْضُ frequently introduces a pronominal relative clause with مَا, which functions as a genitive case (see Vol. III):

إِنَّهُ نَقَلَ إِلَى الْعَرَبِيَّةِ بَعْضُ مَا فِي الْأَنْجِيلِ He translated some parts of the Gospels into Arabic.  
Hai. sir. 127, 15

لِنَرَى بَعْضَ مَا هُنَاكَ مِنَ الْأَعَاجِبِ to see some of the wonders that were there.  
Hus. ayy. I, 14, 2

لَقَدْ كَانَ الْوَحْيُ بَعْضُ مَا شَهِدَ الْمُسْلِمُونَ أَثْنَاءَ حَيَاةِ مُحَمَّدٍ The Revelation was [only] a part of what the Moslems witnessed during Mohammed's life. Hai. sir. 42, 17

يُعَلِّقُونَ عَلَى بَعْضِ مَا جَاءَ فِي مَقَالِي السَّابِقِ commenting on some parts of my previous article.  
Musa adab. 46, 2

C بَعْضُ can also be used with a suffixed pronoun which refers to a previously mentioned noun:

ذَهَبَ بَعْضُهُمْ وَشَكُونِي إِلَى الرَّئِيسِ Some of them went to the Father Superior and complained about me.  
Gibr. I, 167, 16

وَقَدْ يَفَارُّ مِنْهُ بَعْضُهُمْ and perhaps some of them  
would be jealous of him.  
Ayy. (Br.) 27,13

سَقَطَ بَعْضُهُ عَلَى صَدْرِهِ Some of it fell on his  
chest. Hus. ayy. I,30,12

In a correlative paronomastic expression (see page 449), بَعْضُ has a reciprocal meaning, "each other." In the first part, بَعْضُ is an appositive to the subject or refers to the subject when it has already been mentioned; then it always takes a suffixed pronoun which refers to the noun. In the second part, بَعْضُ always remains grammatically undefined:

قَالَ بَعْضُهُمْ لِبَعْضٍ they said to each other.  
Hai. sir. 297,18

فِي ظِلَامِ اللَّيْلِ نُنَادِي بَعْضُنَا  
بَعْضًا In the darkness of night  
we call to each other.  
Gibr. III,73,3

وَالنَّاسُ يَهْشُونَ بَعْضُهُمْ فِي آذَانِ  
بَعْضٍ The people began to whisper  
to each other.  
Gibr. I,130,4

أَخَذَ بَعْضُهُمْ يَقُولُ لِبَعْضٍ They began to say to each  
other. Manf. sha'. 210,5

نَحْنُ نُوَدِّعُ بَعْضُنَا بَعْضًا We bade farewell to each  
other. Gibr. II,146,10

نَظَرَ النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ They looked at each other.  
Manf. mag. 26,16

This repetition, however, is not necessary in order to express the idea of reciprocity. In this case, the first part functioning as the subject or in apposition to it will be omitted; and the second will have the suffixed pronoun referring to the subject:

مَرَرْدِينَ عَلَى سَامِعِ بَعْضِهِمْ retelling to one another  
حِكَايَاتِ الْأَيَّامِ وَاللَّيَالِي stories of the days and  
nights. Gibr. I,154,5

خَيَّلَ إِلَيَّ أَنَّ الْأَمْوَاجَ تَتَشَاخَرُ I imagine that the waves of  
وَتَتَحَاصَمُ عَلَى بَعْضِهِمْ the sea are fighting against  
each other. Raf. wah. 48,18



The correlative expression, when used with a singular suffixed pronoun, expresses a reflexive idea, "to oneself":

شَدَّ بَعْضُهُ إِلَى بَعْضٍ    He pulled himself together.  
Maz. (Zy.) 10,25

Note the correlative expression "(the) ones...(the) others," "some...others":

فَوَارِقُ هَائِلَةٌ بَيْنَ بَعْضِ الْحَامِينَ    great difference between  
وَبَعْضِهِمُ الْآخَرِ    some lawyers and others.  
Kam. (Zy.) 4,28

أَنْكَرَ الْبَعْضُ — وَذَهَبَ الْبَعْضُ    Some deny...others believe....  
الْآخَرُ إِلَى —    Mand. (Br.) 2,8 and 10

#### § 84 نَفْسُ "SOUL," "SPIRIT"

A نَفْسُ is still frequently used independently in meaning and construction:

رَحِّمَكَ يَا نَفْسِ!    Have mercy on me, my soul!  
Gibr. II,128,1

لَعَلَّكَ تَجِدُ بَيْنَهَا شِفَاءً لِنَفْسِكَ    You might find a remedy  
الْحَائِثَةِ    for your troubled soul  
among them.  
Hus. 'ala. I,5,16

and as a paraphrasis of a personal pronoun (see page 424):

27 إِنِّي أُعْطِيكَ مَا تَشْتَهِي نَفْسَكَ    I'll give you anything  
you want. Hak. sul. 19,3

B It is also frequently used as a word of emphatic identification, semantically equivalent to the English "self," "same," attributed then to persons and things alike,

a) either governing a definite noun in the genitive case:

27. For apodosis of a conditional clause, see Vol. III.

- فِي نَفْسِ بَيْتِهَا in her house itself.  
Q. Amin (Zy.) 5,36
- لَسْتُ أَدْرِي كَيْفَ دَبَّ فِيْنَا نَحْنُ  
الْحَاضِرِينَ نَفْسُ الشَّعْرِ فِي نَفْسِ  
الْوَقْتِ I do not know how the same  
feeling crept into the minds  
of everyone present at the  
same time.  
Hak. yaum. 41,13
- مِنْ نَفْسِ مَدْرَسَتِهِ from the same school as he.  
Ayy. (Br.) 31,25
- لِيَكُنْ نَفْسُ الْمَكَانِ ! Let it be the same place!  
Mah. qah. 28,7
- نَفْسُ الْكِتَابَيْنِ يَدُلَانِنَا عَلَى — The two books themselves  
show us....  
Amin duh. I,209,9
- بِنَفْسِ الْوَقْتِ at the same time.  
Ayy. (Br.) 34,3
- b) or as an appositive to a definite noun  
governing a suffixed pronoun which refers to the pre-  
ceding noun:
- حَتَّى كَادَ هُوَ نَفْسَهُ يَنْسَى اسْمَهُ  
الْحَقِيقِيَّ so that he himself almost  
forgot his real name.  
'Aww. (Br.) 9,6
- غَضِبَ كَثِيرُونَ مِنَ الْبَيْتِ الْعَبَّاسِيِّ  
نَفْسِهِ Many of the Abbasids them-  
selves became angered.  
Amin duh. I,107,9
- مِمَّنْ سَيَخْرُجُونَ مِنْ مَدْرَسَتِهِ  
نَفْسِهَا among those who would be  
graduated from the same  
school.  
Ayy. (Br.) 30,15
- تَدُلُّ فِي الْوَقْتِ نَفْسِهِ عَلَى — At the same time it proves....  
Hai. sir. 100,22
- أَمَا هُوَ الْأَعْرَجُ نَفْسَهُ ؟ Isn't it the lame boy him-  
self? 'Aww. (Br.) 16,25

C نَفْسٌ is also used as object of a verb and governing a suffixed pronoun which refers to the subject of the verb. نَفْسٌ then has a reflexive meaning. The construction is used with transitive verbs which take the object in the accusative case:

كَأَنَّهُ يُرِيدُ أَنْ يَحْيِيَ نَفْسَهُ as if to protect himself.  
Gibr. I, 111, 14

لَمْ يَزَلْ يُسَائِلُ نَفْسَهُ he went on asking himself.  
Manf. mag. 13, 13

مَا نَعَانِيهِ نَحْنُ الَّذِينَ نَزَعُمْ أَنْفُسَنَا أَرْبَاءَ وَشُعْرَاءَ مِنَ الْجَهْدِ What we endure, we who call ourselves writers and poets.  
Maz. (Zy.) 1, 2

and also with those verbs which take a prepositional phrase as the object:

قُلْتُ فِي نَفْسِي I said to myself.  
Manf. mag. 101, 12

هَكَذَا قَالَ يَسُوعُ النَّاصِرِيُّ عَنْ نَفْسِهِ Thus spoke Jesus the Nazarene about Himself.  
Gibr. I, 160, 12

كَانَتْ تَخْلُو إِلَى نَفْسِهَا سَاعَاتٍ طَوَالًا She was alone for long hours. Hus. ayy. I, 118, 11

(الثَّوْرَةُ) اسْتَمَرَّتْ فِي طَرِيقِهَا وَاثِقَةً بِنَفْسِهَا (The revolution) followed its course, confident in itself. Qud. (Br.) 54, 20

أَشَكَ الْأَعْرَجُ أَنْ يَضْحَكَ مِنْ نَفْسِهِ The lame boy almost laughed at himself.  
'Aww. (Br.) 18, 1

also after verbal nouns:

حُبُّنَا لِأَنْفُسِنَا أَقْوَى مِنْ حُبِّنَا لِلَّهِ Our love of ourselves is greater than our love of God. Hak. ahl. 24, 12

Note the following expressions:

قَالَ فِيمَا بَيْنَهُ وَبَيْنَ نَفْسِهِ he told himself.  
Hai. sir. 184, 1

أَنشَأَ يَقُولَ بَيْنَهُ وَحِينَ نَفْسِهِ He began talking to himself. Manf. sha'. 84,2

D Of special interest is the prepositional specification introduced by **بِ**, which in this usage frequently seems to lose its prepositional character and to become a simple expression of emphatic identification; thus, expressions such as **أَتَى بِنَفْسِهِ** must not be understood as "he came with his soul" or "with himself," but simply, "he came in person," "himself."

الَّذِي لَا يَهْرَبُ بِنَفْسِهِ مِهْرَبَ أَمْوَالِهِ إِلَى الْخَارِجِ Whoever did not flee himself sent his money abroad. Qud. (Br.) 53,17

حَتَّى خَبِرْتُ ذَلِكَ بِنَفْسِي until I myself experienced that. Taq. (Zy.) 3,19

إِذَا ذَهَبْتُ بِنَفْسِي — if I went in person.... Kam. (Zy.) 4,36

لَا يَدَّ أَنْ يَأْتُوا بِأَنْفُسِهِمْ لِمَهْنَتُكَ They must come in person to congratulate you. Manf. sha'. 108,4

E **نَفْسٌ** may lose some of its emphatic identification, "-self," in favor of a simple likeness, "same" (in color, appearance, etc.):

فِي هَذِهِ الْغُرْفَةِ يَحْتَشِدُ صَبَاحَ كُلِّ يَوْمٍ عَشْرَاتُ الْمَعَامِينَ يَلْبَسُونَ نَفْسَ الرُّوبِ وَيَجْلِسُونَ مَتَلَصِّقِينَ عَلَى نَفْسِ الْمَقَاعِدِ وَيَتَنَاوَلُونَ الْقَهْوَةَ أَوْ غَيْرَهَا مِنْ يَدِ نَفْسِ خَادِمِ الْغُرْفَةِ Every day scores of lawyers meet in this chamber wearing the same gowns, sitting on the same easy-chairs, and getting the same coffee or something else from the hand of the same servant. Kam. (Zy.) 4,9

F When the genitive following **نَفْسٌ**, or the suffixed pronoun attached to it, is a dual or a plural, the dual or plural of **نَفْسٌ** is generally used. The plural form is **أَنْفُسٌ** in this case:

- وَجَدَا نَفْسَهُمَا فِي بَهْوِ أَرْضِهِ  
مِنَ الصَّوَّانِ      They found themselves in  
a chamber whose floor was  
made of flint.  
Mah. qah. 74,2
- وَجَدَا نَفْسَهُمَا فِي حُجْرَةٍ  
صَغِيرَةٍ مَسْطُورَةٍ      they found themselves in  
a small, elongated room.  
Mah. qah. 74,19
- الْعَرَبُ أَنْفُسَهُمْ      the Arabs themselves.  
Djir. tar. I,211,13
- أَنَّ الْأُمَوِيَّينَ أَنْفُسَهُمْ —      that the Umayyads them-  
selves.... Amin duh. I,3,3
- مَا نَعَامِيهِ نَحْنُ الَّذِينَ نَزَعُمُ  
أَنْفُسَنَا أَدَبًا وَشِعْرًا مِنْ الْجَهْدِ      What we endure, we who call  
ourselves writers and poets.  
Maz. (Zy.) 1,2

The plural, *نَفُوسٌ*, is also used with a reflexive meaning:

- أَنْتُمْ تَسْأَلُونَ نَفُوسَكُمْ الْآنَ      you are now asking your-  
selves. Gibr. I,188,14

After *نَفْسٌ* a reference to the expression may agree with it grammatically and, since *نَفْسٌ* is feminine, the agreement will be feminine (see page 153):

- فِي اللَّيْلِ أَرَكُعُ أَمَامَ نَفْسِي وَأَعْبُدُهَا      At night I kneel before  
myself and worship myself.  
Gibr. III,14,5
- (عَاشَ) بَيْنَ اللَّوَمِ لِنَفْسِهِ  
وَالْإِعْتِدَارِ عَنْهَا      (He lived) half blaming  
and half excusing himself.  
Hus. 'ala. II,154,21
- لِيَقَرَّغَ لِنَفْسِهِ وَحَدَّهَا      to devote himself to his  
own thoughts.  
Hus. ayy. II,23,7

# § 85 عَيْنٌ "EYE"

*عَيْنٌ* is used in construction and significance analogous to *نَفْسٌ*.

It is found, however, only in apposition to a definite noun and governing a suffixed pronoun which refers to it:

فِي هَذَا الْبَهْوِ عَيْنِهِ in this very hall.  
Hak. ahl. 46,1

فِي هَذِهِ اللَّحْظَةِ عَيْنَهَا At this very moment....  
Ghar. (Zy.) 31,40

As a prepositional specification, عَيْنٌ, preceded by the preposition فِي, frequently is used to modify an indefinite noun:

كَانَ مَجْلِسُ الْجَمَاعَةِ لَا يَسْتَقِرُّ فِي  
غُرْفَةٍ بِعَيْنِهَا مِنْ غُرَفَاتِهِمْ The social gathering did  
not always take place in  
the same room  
Hus. ayy. II,32,4

حَتَّى إِذَا بَلَغَ مَكَانًا بِعَيْنِهِ  
اتَّحَرَفَ إِلَى يَمِينٍ When he reached a certain  
point, he would turn off  
to the right.  
Hus. ayy. II,35,10

حَتَّى إِذَا بَلَغَ مِنْ هَذَا الطَّرِيقِ  
مَكَانًا بِعَيْنِهِ — When he reached a certain  
point on the way....  
Hus. ayy. II,5,1

الَّتِي تَتَحَرَّكُ فِي مَكَانٍ أَوْ بَيْتَةٍ  
بِعَيْنِهَا which exists in a specific  
place and environment.  
Mand. (Br.) 4,19

لَا يَسْتَطِيعُ أَنْ يَذْكُرَ مِنْ هَذَا  
الْيَوْمِ وَقْتًا بِعَيْنِهِ He can't remember the exact  
time during the day.  
Hus. ayy. I,3,2

It can govern an indefinite relative clause introduced by the relative pronoun, مَا:

هَذَا عَيْنَ مَا قُلْتُ لَهُ That is exactly what I told  
him. Hak. ahl. 78,5

هَذَا عَيْنَ مَا أُرِيدُ قَوْلَهُ That is exactly what I want  
to say. Hak. ahl. 25,8

§ 86 مِثْلُ "LIKENESS," "SIMILARITY"

مِثْلُ is a substantive which because of its relative meaning is no longer used in an independent position, but only as a word of comparative identification. The comparison may be factual or qualitative.

A It can be used in an independent function with a defined noun, either singular or plural, following in the genitive case:

كَيْفَ تَرَكْتَ أَرْأَتَكَ وَجِئْتَ فِي مِثْلِ هَذِهِ السَّاعَةِ؟  
How could you leave your wife on such an occasion and come? Hak. ahl. 81,3

إِنَّ الرُّهْبَانَ لَا يَخْرُجُونَ مِنَ الدَّيْرِ فِي مِثْلِ هَذِهِ اللَّيْلِ الْمُحِيْفَةِ  
The monks will not leave the monastery on such a dreadful night.  
Gibr. I, 158, 17

أَتَمَنِّي لَوْ كُنْتُ أَعْرِفُ مِثْلَ هَذَا الْحُبِّ  
I wish I could experience a love like that.  
Jabr. (Br.) 70, 16

هُوَ أَكْبَرُ مِنْ أَنْ يَعْتَمِدَ عَلَى مِثْلِ هَذِهِ الْأُمُورِ  
He was too important to be dependent on such matters.  
Ayy. (Br.) 29, 23

أُحِبُّ أَنْ أَسْأَلَ طَهَ حُسَيْنٍ مِثْلَ هَذَا السُّؤَالِ  
I would like to ask Taha Husain a similar question.  
Musa adab. 13, 3

مَنْ هُمْ فِي مِثْلِ ظُرُوفِي  
Those who are in circumstances similar to mine.  
Kam. (Zy.) 4, 32

B مِثْلُ can also be used as an appositive with a suffixed pronoun which refers to the governing noun in the apposition. This noun is frequently undefined:

أَحْطُ مِنْ أَنْ يَتَوَرَّأَ فِي حَيَاةِ رَجُلٍ عَظِيمٍ مِثْلِهِ  
too base to have any influence on the life of such a great man.  
Ayy. (Br.) 27, 6

أَنَا إِنْسَانٌ مِثْلَكَ  
I am a man like you.  
Nu. liq. 78, 17

إِنَّ الْأَرْبَاءَ الْقَدَمَاءَ كَانُوا يَكْتُبُونَ  
لِأَرْبَاءَ يُمَثِّلُهُمُ  
The ancient writers wrote  
for authors like themselves.  
Musa (Zy.) 2,12

وَاللَّهُ أَكْرَمُ مِنْ أَنْ يَضِيعَ عَلَى فَقِيرٍ  
يُمَثِّلِي مَا لَهُ  
but God is too generous to  
let a poor man like myself  
lose his money.  
Maz. (Zy.) 1,6

C يُمَثِّلُ, in the adverbial accusative (see page 186f.)  
functions as a preposition:

نَحْنُ فَقَرَاءٌ يَا أَخِي وَلَكِنَّا نَحْيَا  
أَمَامَ وَجْهِ الشَّمْسِ يُمَثِّلُ جَمِيعِ النَّاسِ  
We are poor, my brother,  
but we exist under the sun  
as all men do.  
Gibr. I,173,7

اجْمَعْ كَفْكَ يُمَثِّلُ الْآنَ  
Make a fist as you're doing  
now. 'Aww. (Br.) 15,17

وَلَا اتَّصَلْنَا بِالْعَالَمِ وَمَا فِيهِ مِنْ  
لَذَائِدٍ يُمَثِّلُ اتِّصَالِكُمْ  
and we did not have contact  
with the world and its  
pleasure as you do.  
Amin (Zy.) 7,7

اللُّغَةُ الْعَرَبِيَّةُ تَعَرَّضَتْ لِهَذِهِ  
الطَّوَارِئِ يُمَثِّلُ سَائِرِ اللُّغَاتِ الْحَيَّةِ  
Arabic reacts to these  
factors as the rest of  
the living languages do.  
Djir. tar. I,43,10

لَأَنْكَ كُنْتَ يُمَثِّلُهَا جَمِيلَةً وَحَكِيمَةً  
because you were as beautiful  
and wise as she was.  
Gibr. II,63,11

يُحَلِّقُ الْحُبُّ فَوْقَ الزَّمَنِ يُمَثِّلُ  
الْفَرَّاشَةَ فَوْقَ الْأَزْهَارِ  
Love flies over time like  
a butterfly over flowers.  
Hak. ahl. 172,11

It has the function of an adverbial conjunction  
when it is in the adverbial accusative and followed  
by a clause introduced by the adverbial relative لَ  
(see Vol. III):

وَالنَّارُ فِي هَذَا الْمَوْقِدِ تَنْظَلُ  
مُتَقَدَّةً بَعْدَ ذَهَابِكَ يُمَثِّلُهَا كَمَا كَانَتْ  
قَبْلَهُ  
and the fire on this hearth  
will remain burning after your  
departure as it was before.  
Gibr. I,173,6



إِنَّكَ لَا تَعْرِفُ النَّاسَ مِثْلَمَا أَعْرِفُهُمْ You do not know men as I do.  
Hak. (Br.) 39,10

(النِّسَاءُ) يُسَاهِنْنَ مِثْلَمَا يُسَاهِمُ الرَّجُلُ فِي بِنَاءِ النّهْضَةِ الْجَدِيدَةِ They (women) are taking part in the creation of the new renaissance as men are.  
Sa'. (Zy.) 6,36

D The use of the plural form, **أَمْثَالُ**, when the following genitive is in the plural or in a series of nouns, should be considered as a case of attraction in number within a genitive construction (see page 156). This attraction, however, as we have already seen in the preceding examples, is not necessary:

مِنْ عُلَمَائِهَا أَمْثَالُ الْأَصَمِيِّ وَأَبِي زَيْدٍ Among its learned men were those such as al-Asma'i and Abu Zaid.  
Amin duh. I, 408,18

وَلَمْ يَزَلْ يُسَائِلُ نَفْسَهُ أَمْثَالَ هَذِهِ الْأَسْئَلَةِ He went on asking himself such questions.  
Manf. mag. 13,13

لَدَيْنَا شُعُوبُ الْفَنِّ الْغِصَصِيِّ أَمْثَالُ تَمِيمٍ وَالْحَكِيمِ Among us there are leaders in the narrative art such as Taimur and al-Hakim.  
Mand. (Br.) 3,17

هَذِهِ كُلُّهَا وَأَمْثَالُهَا شُئُونٌ — All these and others like them were matters that....  
Musa (Zy.) 2,10

Note that the basis of similarity introduced by **مِثْلُ** may be quite free:

الْفِضَّةُ وَالذَّهَبُ فِي أَوْشَلِيمَ مِثْلُ الْحِجَارَةِ In Jerusalem, silver and gold are as [common as] stones. Hak. sul. 39,11

#### § 87 نَظِيرٌ "SIMILAR," "EQUAL"

**نَظِيرٌ** is used like **مِثْلُ** and with an analogous meaning:

- إِنَّ الرَّاهِبَ فِي الدَّيْرِ نَظِيرُ  
الْجُنْدِيِّ فِي سَاحَةِ الْحَرْبِ  
إِنَّهَا لَمُنَاسِبَةٌ تَارِيخِيَّةٌ لَا يُمْكِنُ  
أَنْ يَرَى نَظِيرَهَا دَهْرٌ بِنِ الدَّهْرِ  
فَعَلَ الْخَدَّامُ كَأَفَّةٍ نَظِيرَهُ  
أَنْتُمْ نَظِيرُ أَشْجَارٍ عَارِيَةٍ مَثْقَلَةٌ  
بِثُلُوجِ الشِّتَاءِ
- A monk in a monastery is like a soldier on the battlefield. Gibr. I, 161, 8  
That is an historical event such as no other age will see. Hak. ahl. 53, 2  
The other servants did likewise. Gibr. I, 200, 3  
You are like bare trees burdened with winter snow. Gibr. II, 144, 5

Note that نَظِيرُ is also used in the adverbial accusative, functioning as a preposition:

- بَلَغَتْ يَوْمِيَّتُهُ بِهَا ثَلَاثِينَ قَرَشًا  
نَظِيرَ ثَلَاثَةِ قُرُوشٍ فِي عَمَلِهِ الْأَوَّلِ
- His daily wages in it [the army] were thirty piasters..., compared with three at his previous job. Mah. qah. 42, 11

# § 88 غَيْرُ "DIFFERENCE," "DIFFERENTIATION"

غَيْرُ is an old substantive unchangeable in number and no longer used in an independent position. It has lost its substantival character to the extent that it cannot take any adjectival modification. A remnant of this character can still be seen in such cases as:

- مُنْذُ أَيَّامٍ لَا غَيْرَ
- no more than a few days. Nu'. liq. 70, 11

غَيْرُ is commonly used:

a) governing a noun in the genitive case, defined or undefined, with a general meaning of "different from," "other than":

- تُرْجِمَتْ بَعْضُ كُتُبِ أَرِسْطُوطَالِيسَ  
فِي الْمَنْطِقِ وَغَيْرِهِ
- Some of Aristotle's books on logic and other subjects were translated. Amin duh. I, 277, 16

- لَا أَفَكِّرُ فِي غَيْرِ السَّاعَةِ الَّتِي  
أَكُونُ فِيهَا I thought only of the mo-  
ment in which I was.  
Maz. (Zy.) 10,1
- أَنَا بِحَاجَةٍ وَلَكِنْ إِلَى غَيْرِ الْمَالِ  
Gibr. III,82,6 I am in need, but of some-  
thing other than money.
- هَلْ صَوْتُ كَمَنْجَتِي غَيْرَ صَوْتِي ؟  
Nu'. liq. 12,8 Is the voice of my violin  
a different thing from my  
own voice?
- أَنَّ الْأَدَبَ الصَّغِيرَ وَالْأَدَبَ الْكَبِيرَ  
غَيْرُ كِتَابِ الْيَتِيمَةِ  
Amin duh. I,208,12 that *al-Adab al-Saghīr* and  
*al-Adab al-Kabīr* are works  
other than *Kitāb al-Yatīma*.
- أَنَّ الْخَمْسَ وَالْثَمَانِينَ مِنَ الْعُمُرِ  
غَيْرُ الْخَمْسِ وَالثَلَاثِينَ  
Nu'. (Zy.) 33,26 that eighty-five years of  
age is not thirty-five.
- لِغَيْرِ سَبَبٍ سِوَى مُجَرَّدِ رَغْبَتِهِ  
Q. Amin (Zy.) 5,12 for no reason other than  
his mere desire.
- وَلَا أَشْعُرُ بِغَيْرِ دَبِيبِ الْحَشَرَاتِ  
Gibr. I,167,20 nor was I conscious of any-  
thing save the creeping and  
crawling of insects.

It can also be followed by a pronominal relative sentence (see Vol. III), or an adjectival relative clause in a pronominal function (see Vol. III):

- لَأَتْنِي غَيْرَ مَا أَنْتَ  
Nu'. liq. 79,1 because I am not you.
- لِأَنَّ التَّعَالِيمَ الَّتِي يَسْمَعُهَا —  
هِيَ غَيْرَ الَّتِي يَقْرَأُهَا فِي الْإِنْجِيلِ  
وَحَيَاةُ الْمُؤْمِنِينَ — هِيَ غَيْرُ الْحَيَاةِ  
الْجَمِيلَةِ الَّتِي —  
Gibr. I,90,9 For the teaching which he  
heard...was different from  
what he read in the Gospels,  
and life of the faithful...  
was not the beautiful life  
which....

28. On coordinated noun clauses introduced by <sup>أَنَّ</sup>, see Vol. III.

As we have seen in the preceding paragraphs, <sup>غَيْرُ</sup> always introduces a differentiation between two objects or aspects of objects: "A is different from B." Whenever this differentiation refers to two aspects of one single object, the object must be reintroduced as a genitive governed by <sup>غَيْرُ</sup>: "A is to B different than [A is] to C."

أَنَّهُ فِي السِّيَاسَةِ غَيْرُهُ فِي  
الدِّينِ that he acted differently  
in politics than he did  
in religious matters.  
Raih. mul. 101,1

Note, however, the following use of <sup>مِنْ غَيْرِ</sup>:

لَإِنَّ الْمَحْفَظَةَ كَانَتْ تَحْتَوِي مِنْ  
غَيْرِ الْيَوْمِ عَلَى ثَرَوَةٍ بِضْعَةِ آلَافٍ  
مِنْ الدُّلَارَاتِ For the wallet contained,  
quite differently from to-  
day, a fortune of some  
thousands of dollars.  
Taq. (Zy.) 3,23

b) or as an appositive to a noun and governing a substantive in the genitive case, with the same meaning or sometimes equivalent to the English prefix "non-":

لَا أَظُنُّ بِصَرِيًّا غَيْرِي حَلَمَ بِهَا  
أَنَّ الْمَوَالِي (السَّلِيمِينَ غَيْرِ  
— الْعَرَبِ) الَّذِينَ That the Mawalis (the non-  
Arab Muslims) who....  
Djir. tar. II,23,14

With an appositive function and governing an adjective in the genitive case, it is equivalent to the English negative prefixes "un-," "in-," or simply equivalent to the negative adverb "not." In this position the adjective always agrees with the governing noun:

إِنَّ كَثِيرًا مِمَّا نُقِلَ مِنْ تَارِيخِ  
بَنِي إِسْرَآئِيلَ غَيْرُ صَحِيحٍ Much of what is in the  
history of the sons of  
Israel is not true.  
Amin duh. I,352,14

- أَثَرٌ غَيْرٌ قَلِيلٍ not a small influence.  
Amin duh. I, 3, 16
- إِمرأةٌ ذاتُ جَمالٍ غَيْرِ بَشَرِيٍّ a woman of unearthly beauty.  
Gibr. II, 106, 9
- فِي عَوَالِمٍ غَيْرِ مَنْظُورَةٍ in invisible worlds.  
Tai. (Zy.) 34, 2
- كَانَ لَهُ فِيهَا عَادَاتٌ غَيْرُ مَقْطُوعَةٍ He had some unwritten laws  
with it [the family].  
Hus. ayy. I, 36, 7
- ذَلِكَ غَيْرُ مهِمٍّ الْآنَ That is unimportant now.  
Jabr. (Br.) 71, 23
- مَا كَانَ غَيْرَ طَبِيعِيٍّ عِنْدَكَ قَدْ  
يَكُونُ طَبِيعِيًّا عِنْدَ غَيْرِكَ What is not natural for  
you may be quite natural  
for somebody else.  
Nu'. liq. 78, 12
- سَوْفَ تَأْتِي الْأَحْلَامُ الْعَذْبَةُ إِلَى  
نَفْسِكَ غَيْرِ خَائِفَةٍ مِنْ هَيْبَةِ اللَّيْلِ Sweet dreams will come to  
your spirit unafraid of the  
terrors of night.  
Gibr. (Zy.) 8, 16

Note the following expression:

- أُودِيَّةٌ غَيْرُ ذَاتِ نَدَعٍ uncultivated valleys.  
Hai. sir. 71, 20
- غَيْرٌ can be used in the accusative case as an  
adverbial accusative to deny a temporal, local, or  
circumstantial modification of an action:
- أَخَذَ مِنْ مَالِي غَيْرَ حَقِّهِ He took money from me un-  
justly. Hus. 'ala. II, 33, 11
- خَرَجَ الشَّابُّ غَيْرَ يَائِسٍ The young man went out with-  
out despairing.  
Ayy. (Br.) 32, 4
- غَيْرٌ عَالِمٍ بِأَيَّةِ كَلِمَاتٍ وَأَيَّةِ إِشَارَاتٍ  
أَرَفْتُ إِلَيْهِ الْبَشْرَى without knowing in what words  
or signs I should give him  
the good news.  
Nu'. liq. 110, 1

تَلَا الْخُطْبَةَ عَلَى أَبِيهِ غَيْرَ مَرَّةٍ He had read the sermon to his father more than once.  
Hus. ayy. I, 83, 5

يَشْرَبُونَ الشَّايَ غَيْرَ بَعِيدٍ [They were] drinking tea not far from there.  
Hus. ayy. II, 33, 14

أَطْرَقَ الْفَتَى غَيْرَ طَوِيلٍ The youth lowered his head a short while.  
Hus. 'ala. I, 37, 12

and is therefore also equivalent to the preposition "besides":

كَانَ يُقِيمُ مَعَهَا غَيْرَ بَنَاتِهَا With them, besides their daughters, was 'Ali ibn Abu Talib.  
Hai. sir. 139, 15

أَنَّ ثَمَّةَ سَبَبًا غَيْرَ الْجَهْلِ that there is another reason besides ignorance.  
Hai. sir. 12, 7

غَيْرُ, in the adverbial accusative case, may introduce a noun clause with أَنَّ (see Vol. III) and has an adversative meaning, "but," "however":

غَيْرَ أَنَّهُ بَدَلًا مِنْ أَنْ يَفْعَلَ ذَلِكَ But he, instead of doing so, went on insulting me.  
Maz. (Zy.) 1, 27

غَيْرَ أَنَّهُ فِي وَسْعِي أَنْ آتِيكَ However, I can bring you some witnesses.  
Din (Br.) 60, 15

غَيْرَ أَنَّ شُعْمَرَ الدَّعْرِ لَمْ يَلَيْتْ أَنَّ تَلَايَ However, this feeling of consternation shortly disappeared. Taq. (Zy.) 3, 25

مِنْ تِلْكَ السَّاعَةِ إِلَى الْآنَ وَأَنَا أَحْفَرُ الْقُبُورِ وَالْحَدَّ الْأَمْوَاتِ غَيْرَ أَنَّ الْأَمْوَاتَ كَثِيرُونَ وَأَنَا وَحْدِي وَلَيْسَ مَنْ يَسْعِفُنِي Since that moment until now I have been digging graves and burying the dead. But the dead are numerous and I am alone and there is no one to help me. Gibr. III, 15, 4

عَمَرَ أَنِي عِنْدَ خُرُوجِي تَذَكَّرْتُ — But, going out I remembered that.... Hak. ahl. 62,5

It can also be used as a prepositional phrase with an adverbial function (see page 86), usually with a meaning equivalent to the English "without"; the prepositions most frequently used in this construction are مِنْ and بِ:

كُنْتُمْ طَالِعِينَ مِنْ غَيْرِي؟ Were you going off without me? Hak. yau. 10,13

مِنْ غَيْرِ إِذْنٍ without permission.  
Manf. mag. 11,6

كَشَجَرَةٍ بِغَيْرِ أَزْهَارٍ as a tree without flowers.  
Gibr. III,71,17

فَهُمْ لَمْ يَكُنْ لَهُمْ عَادَةٌ بِهَزِيمَةٍ وَلَا تَسْلِيمٍ مِنْ غَيْرِ قِتَالٍ for they were not used to defeat nor to surrendering without a fight.  
Hai. sir. 375,23

قَدْ جَاوَزَ الْأَرْبَعِينَ مِنْ غَيْرِ شَكٍّ He was undoubtedly over forty. Hus. ayy. II,53,7

إِنَّ الْيَوْمَ — يَجِبُ أَنْ يَكُونَ آخِرَ يَوْمٍ مِنْ أَيَّامِ حَيَاتِي فَلَا خَيْرَ فِي حَيَاةٍ يَحْيَاهَا الْوَرْدُ بِغَيْرِ قَلْبٍ وَلَا خَيْرَ فِي قَلْبٍ يَخْفِقُ بِغَيْرِ حُبٍّ This must be the last day of my life, for a man's life is worthless without heart and with a heart beating without love.  
Manf. mag. 11,4

But عَلَى can also be used in the same manner:

أَتَنِي أَبْكِي عَلَى غَيْرِ شَيْءٍ that I am crying for no reason. Manf. mag. 6,6

تَكْرَهُ السَّيْرَ عَلَى غَيْرِ هُدًى It abhors undirected movement. Amin (Zy.) 7,13

Note the following expression:

فِي غَيْرِ ثِقَةٍ وَلَا إِيمَانٍ without confidence or faith.  
Mah. qah. 21,15

The prepositional expression may also introduce a noun clause with أَنْ (see Vol. III), retaining the same meaning:

دَخَلَ الْبَيْتَ تَوًّا مِنْ غَيْرِ أَنْ يَصَافِحَنِي  
He came into the house immediately without shaking hands. Nu'. liq. 23,3

إِنِّي أَفَكِّرُ بِوَسِيلَةٍ أَكْسِبُ بِهَا  
دَوْلَارًا مِنْ غَيْرِ أَنْ أَفْتَحَ خَمَارَةً  
I was thinking of some method to earn a few more dollars without opening a tavern. Din (Br.) 59,14

ثُمَّ يَقُولُ مِنْ غَيْرِ أَنْ يَنْتَظِرَ إِلَيْهِ —  
Then he said, without looking at him....  
Idr. (Br.) 79,23

#### § 89 AGREEMENT WITH A GENITIVE CONSTRUCTION

An attributive adjective or a verb having a substantive modified by a genitive construction as its governing noun or subject can always agree in gender and number with the *status constructus* which, grammatically, is the governing noun.

Nominal agreement:

بَعْضُ هَؤُلَاءِ الْمَسْتَشْرِقِينَ مُخْلِصٌ  
فِي بَحْثِهِ  
Some of these Orientalists are sincere in their research. Hai. sir. 28,5

أَمَّا النَّاسُ فَكُلُّهُمْ مَسْحُورٌ  
As for mankind, all of it is enchanted.  
Nu'. liq. 73,3

كُلُّنَا مَسْحُورٌ وَسَاحِرٌ  
All of us are enchanted and enchanter. Nu'. liq. 79,13

Verbal agreement:

فَرَّقَ بَعْضُهُمْ بَيْنَهُمَا فَقَالَ —  
Some made a distinction between both of them, and said....  
Djir. tar. I,210,3



قَالَ بَعْضُكُمْ لِبَعْضٍ — You said to each other....  
Gibr. III, 183, 8

كُلُّهَا يُحَدِّثُ عَنْهُ Everything speaks of him.  
Nu'. kan. 16, 20

Frequently, however (especially when the governing noun is a modification of the idea expressed by the genitive, see page 92f), the idea is considered the most important element of the sentence, i.e., the logical subject; thus agreement is made with it rather than with the governing noun.

Nominal agreement:

كُلُّ أَمْرَأَةٍ فِي بَصْرَ مَحْزُونَةٌ Every woman in Egypt is sad  
حينَ تُرِيدُ when she wants to be.  
Hus. ayy. I, 25, 14

بِأَنَّ كُلَّ الْمَنَاصِبِ فِي دَائِرَتِهِ that all the positions in  
مُشْفُورَةٌ his office were filled.  
Ayy. (Br.) 32, 1

بَعْضُ الْفَتَيَاتِ مَحْظُوطَاتُ Some girls are fortunate.  
Din (Br.) 64, 1

بَعْضُ الضَّبَاطِ طَوَالِ الْأَلْسِنَةِ Some officers are loquacious.  
Din (Br.) 64, 2

جَمِيعُهُنَّ نَاطِرَاتٌ إِلَى عَشْرَتِوُ All of them were looking  
at Astartes.  
Gibr. II, 70, 15

كُلُّهَا حَدِيثَةُ الْعَهْدِ All of them are recent.  
Amin (Br. II) 26, 3

Verbal agreement:

أَصَبَحَ كُلُّهُمْ يَتَرَأَوْنَ All of them learned how to  
read. Musa (Zy.) 2, 19

كُلُّهَا خَضَعَتْ لِلْحُكْمِ الْإِسْلَامِيِّ All of them accepted the  
Muslim rule.  
Amin duh. I, 5, 13

- وَكَاثَتْ كُلُّ مُحَادَثَةٍ تَبْتَدِي، أَوْ  
تَنْتَهِي بِنَفْسِ الْعِبَارَةِ  
دَخَلَتْ سَائِرُ الْبِلَادِ الْعَرَبِيَّةِ فِي  
دِينِ اللَّهِ  
إِهْتَرَتْ بِهِ جَمِيعُ الْقُلُوبِ  
أَنْزُولُ جَمِيعِ مَسَرَّاتِ قُلُوبِنَا  
وَأَحْزَانِ أَنْفُسِنَا بِدُونِ أَنْ — ؟  
كُلُّهَا تُسَمَّى خَمْرًا وَكُلُّهَا مُحَرَّمَةٌ  
كُلُّهُنَّ يَرْفُلْنَ فِي الثِّيَابِ الْجَمِيلَةِ  
وَلَمْ تَعْرِ سَوَى دَقَائِقِ مَعْدُودَاتٍ —
- and every conversation used  
to begin or end with the same  
words. Din (Br.) 58,10  
The other Arabic nations  
accepted God's religion.  
Hai. sir. 77,8  
It moved all hearts.  
Hai. (Zy.) 14,36  
Do all the joys of our  
hearts and the sorrows of  
our souls end without...?  
Gibr. II,118,14  
All of them are called wine  
and all of them are forbidden.  
Amin duh. I,124,1  
They are all strutting about  
in new dresses.  
Mah. zuq. 35,18  
Only some minutes had  
passed.... Mah. qah. 34,13

Logical agreement is also usually employed with an elative followed by a genitive (see page 467):

- وَلَا أَسْتَيْقِظْتُ لَهُ أَقْلٌ زَكْرَى  
فِي دَمِي  
فَقَدْ كَانَتْ عِنْدَهَا أَنْفَسَ هَدِيَّةٍ  
جَاءَتْهَا فِي ذَلِكَ النَّهَارِ
- and stirred not a ripple  
in my memory.  
Nu'. liq. 7,6  
Since it was for her the  
most precious gift that she  
received on that day.  
Nu'. liq. 29,3

#### § 90 AGREEMENT WITHIN A GENITIVE CONSTRUCTION

Syntactically we cannot speak of actual agreement within a genitive construction, since the parts involved are either substantives or have a substantival

function and thus are not subject to agreement; furthermore, they are not in a coordinated position, so that any agreement of appositives is also excluded. However, in some cases there is a definite influence between the two parts of the genitive construction by a change of one in gender or number under the influence of the other term involved.

The governing noun can be modified by the noun it governs in regard to gender:

بِضْعَةٍ قُرُوشٍ some piasters. .  
Maz. (Zy.) 10,15

بِضْعَةٍ أَيَّامٍ some days.  
Kam. (Zy.) 4,37

أَيَّةُ مَأْسَاةٍ؟ What tragedy?  
Hak. sheh. 140,11

أَيَّةُ لُغَةٍ هَذِهِ؟ What kind of a language  
is that?  
Musa adab. 61,1

Compare with:

الَّذِي وَرَثَ بَيْعَ عَمَارَاتٍ who had inherited some  
houses. Kam. (Zy.) 4,23

أَيُّ زَهْرَةٍ —؟ which flower...?  
Gibr. II,91,18

أَيُّ نِسَاءٍ —؟ which woman...?  
Hus. 'ala. I,23,5

(See also the section on the numerals 3 through 10, page 366f.)

It is usually influenced in number when the genitive is a series of two substantives; in this case, the governing noun is in the dual:

قَصِيدَتِي النَّابِغَةِ وَالْأَعَشَى Al-Nabigha's *qasida* and  
al-A'sha's.  
Djir. tar. I,105,12

فِي رِحْلَتِي الشِّتَاءِ وَالصَّيْفِ travel in winter and  
summer. Hai. sir. 81,22

كَأْسَا الْحُبِّ وَالشَّبَابِ the calix of love and that  
of youth. Gibr. I, 64, 1

هُمَا مَدْرَسَتَا الشُّيُوخِ وَالشَّبَابِ The two are the old school  
and the modern.  
Mand. (Br.) 3, 14

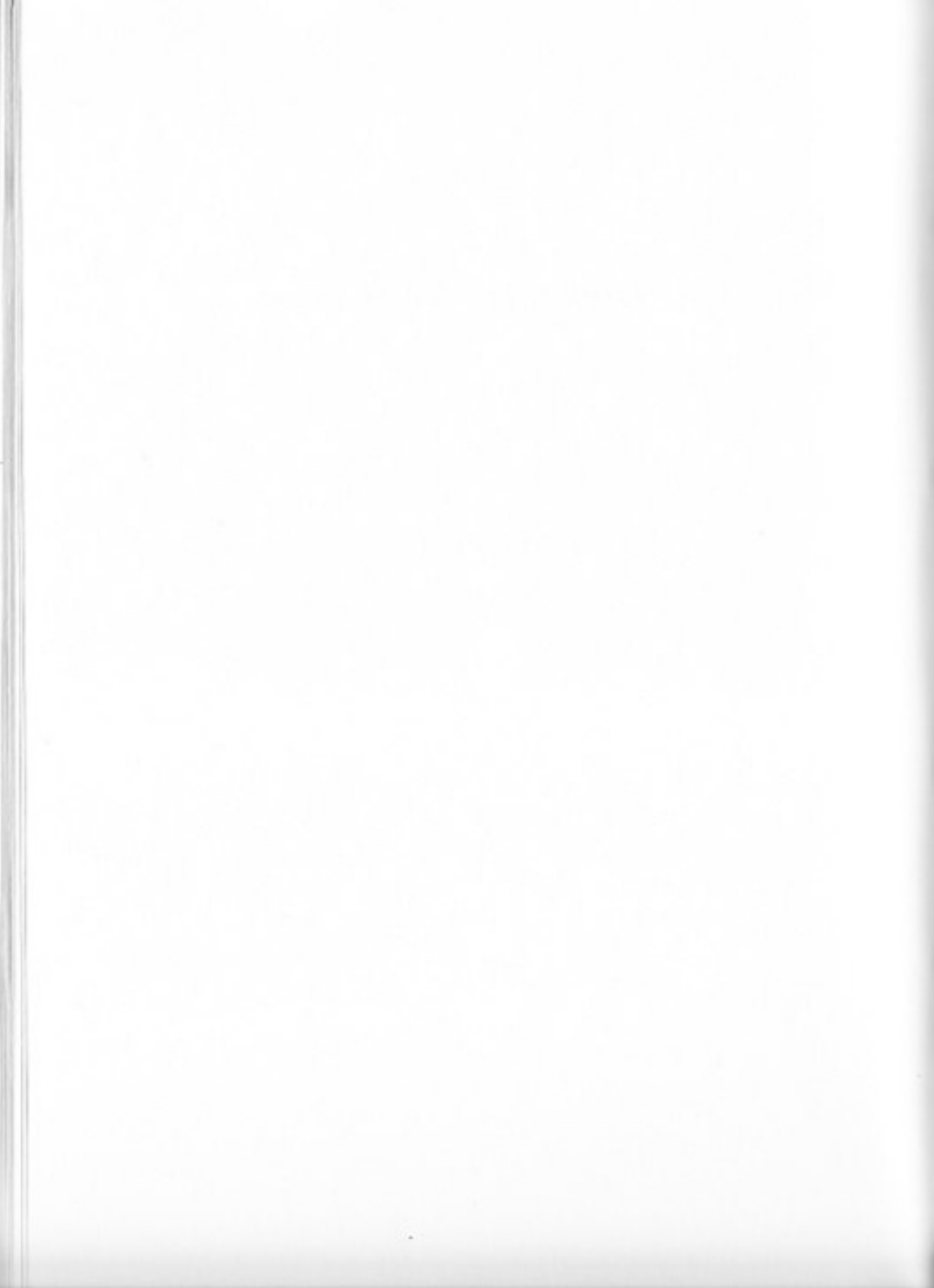
The plural below should be considered as a case  
of number attraction within a genitive construction:

جَلَسَ إِسْتَيْفَنُّ فِي غُرْفَتِهِ عَدَاةَ One Sunday morning, Stephen  
was sitting in his room....  
يَوْمٍ مِنْ أَيَّامِ الْآحَادِ — Manf. mag. 87, 13

(See also page 141 for the use of the plural of نَفْسٌ  
and page 146 for that of مَثَلٌ when followed by a plural  
noun in the genitive case.)



## VI MODIFICATIONS OF VERBS



## § 91 THE ACCUSATIVE CASE

The accusative expresses the aim, the goal, the object or any other modification of the verbal action. It is the verbal case *par excellence*, contrary to the genitive, which is the nominal case (see page 90f.).

In general, the main distinction we can make among Arabic verbs is based on the fact that some have a complete meaning in themselves while others do not.

The so-called transitive verbs require a complement since they imply the verbal action as being completed by the subject on a third element, the object-complement. Without this complement, the verb expresses the action in only a general, indefinite way, e.g., "I wrote," "I write." This indefinite quality, however, can be restricted or defined through the mentioning of a concrete, definite aim or object: "I wrote a book," "I am writing a book." Others may have special modifications about the time, place, etc., of the action, but they do not require any complement, since they have a complete meaning in themselves. They are verbs expressing not an action but a circumstance, a condition, or a state of the subject. These are the intransitive verbs, e.g.,

مَاتَ he died, مَرَضَ he became ill, حَسُنَتْ she is beautiful

The basic distinction between the two verb categories in Arabic is not only whether or not the verb acts upon the object. It also consists in the special relation between the subject and the verbal action. When it is produced by the subject as in "to make," "to eat," and even "to go," "to enter," etc., then the verb is considered as transitive.

It is important to point out that our terminology of transitive and intransitive, when applied to Arabic grammar, does not mean that it does or does not take an accusative object. For Arab grammarians, transitive verbs are not only those verbs that govern their object in the accusative case, الْأَفْعَالُ الْمَتَعِدَّةُ بِأَنْفُسِهَا ,



"the verbs assailing (the object) through themselves," but also those verbs that govern a prepositional phrase as an object, *الْأَفْعَالُ الَّتِي تَعْبُدُ بِشَيْءٍ* "the verbs assailing (the object) through something other than themselves."

The intransitive verb expresses a state or condition of the subject that is independent of any influence on the subject, e.g., "to be happy, sick, noble," "to die," etc.

We should also point out that a distinction between the two verb classes, transitive and intransitive, is not always possible, especially with all the uses of some individual verbs.

It frequently occurs in Arabic that a verb which is originally intransitive and thus not needing a complement to express a complete idea, adds one or more additional usages to its original employ through incorporating into the verbal meaning prepositional modifications which express significances related to, but different from, the original one, e.g.: *قَامَ* "to stand up" but *قَامَ بِ* "to undertake," *قَامَ عَلَيَّ* "to watch," "to watch over." There is no rule for this; only the use of a dictionary and extensive reading can teach one whether a particular verb takes its object in the accusative case or as a prepositional phrase.<sup>29</sup>

Furthermore, the action which is already determined through the complement of the verb (a book), can be further delineated through different specifications regarding the fact or quality of the action such as time, place and special conditions under which the action takes place: "Now I am writing a book," "Yesterday I wrote it."

Hence, the two main divisions of the verbal complement are:

verbal=direct object

adverbial=specifying elements

29. Many verbs that were used in Medieval Arabic only with a prepositional phrase as the object are found today with an object in the accusative case. This change in the construction is not always a result of their having changed in their original meaning; see Mainz. *Zur. Gram.*, p. 26.

On the other hand, verbs which always take the object in the accusative case are frequently used with ellipsis of the object, thus equivalent to an intransitive verb; e.g., *أَمَكَّنَ* "to enable," — *يَكُونُ أَنْ* "he can....," but *يَكُونُ أَنْ* "it is possible that...."

In the following paragraphs, we shall only point out some categories of Arabic verbs and their action upon an accusative object, and not go into the matter more thoroughly.

We relegate the study of verbs that take a prepositional object to that section dealing with prepositions (see page 253), since the transformation of verb construction and change in verbal categories, as mentioned above, is always related to the meaning and use of the preposition chosen.

## § 92 THE ACCUSATIVE OBJECT

A Arabic verbs that express direction toward a place, e.g., "to go," "to come," "to enter," etc., take the aim or goal of the verbal action in the accusative case. Note that these verbs make no distinction between a person or a thing as the object:

دَخَلَ الْمَدِينَةَ      He entered the city.  
Tai. (Br.) 126,17

دَخَلْتُهَا مَرَارًا      I have been inside several  
times. Nu'. liq. 62,2

جَاءَ أُمَّ الْغُلَامِ      He went to the boy's mother.  
Hai. sir. 87,22

جَاءَنِي      He came to me.  
Qal. (Zy.) 21,36

غَيْرَ أَنَّهُ فِي وَسْمِي أَنْ آتِيكَ      but I can bring you some  
witnesses.  
Din (Br.) 60,15

The verbs that express the idea of "to talk to," "to speak with," "to answer to," etc. take an accusative of the person:

اسْتَمَرَ يُحَادِثُهَا سَاعَةً      He continued talking to her  
a while. Manf. mag. 24,19

جَعَلَ يُحَدِّثُ نَفْسَهُ      He began talking to himself.  
Mah. qah. 111,1

Also verbs meaning "to serve," "to satisfy," "to give":

لَقَدْ كَانَ يَكْفِينِي رَدًّا عَلَى هَذَا  
— أَنْ —  
It was enough of an answer  
for me that....  
Hai. sir. 47,8

يَكْفِيهِ مِنَ النَّوْمِ سَاعَتَانِ  
Two hours of sleep are sufficient for him.  
Raih. mul. 46,13

"to live in":

ذَهَبْتُ لِمُزَارَعَةِ صَدِيقِي يَسْكُنُ  
بَيْتًا بَعِيدًا عَنْ —  
I went to visit my friend  
who lived in a house distant from....  
Gibr. II,16,17

هُوَ يَسْكُنُ بَيْتًا غَرِيبًا  
He lived in a strange house.  
Hus. ayy. II,3,5

"to be filled":

امْتَلَأَ رَأْسِي أَحْمَالًا جَمِيلَةً  
My head was full of beautiful  
dreams. Jabr. (Br.) 72,3

امْتَلَأَ حُزْنًا وَكَدًّا  
He was filled with sadness  
and grief. Mah. qah. 36,23

B The "emphatic" (II) and the "causative" (IV) forms of intransitive verbs also take an accusative object:

أَجْلَسَ الشَّيْخُ سَيِّدَنَا وَرَفِيقَهُ  
The sheikh bade the school  
teacher and his escorts to  
sit down. Hus. ayy. I,35,3

إِنِّي لَسَعِيدٌ أَنْ —  
It makes me happy to....  
Hai. sir. 65,17

فَقَدْ أَبْنَتْ لِي الْجَمَالَ وَأَخْفَيْتِ  
for you have shown me Beauty  
and then concealed Her.  
Gibr. II,128,18

مَا أَبْغَضَتْ مَا جَدُّ وَلَيْنِ إِسْتَيْفَنَ  
Magadalene did not detest  
Stephen. Manf. mag. 126,2

أَلَمْ أَحَرِّمْ عَلَيْكَ التَّعْنِيلَ شَهْرًا  
كَامِلًا؟ Didn't I forbid you to play  
for a whole month?  
Manf. sha'. 37,6

أَصَدِّقُ يَا مَوْلَى ... I do believe, My Lord....  
Hak. ahl. 166,5

Frequently, some intransitive verbs, such as "to be good," "to be beautiful," "to be long," "to be (come) back," etc. in their "causative" (IV) form, when followed by a verbal noun or a noun related to a verbal idea in the accusative case, become a modification of the action implied by the noun in the accusative:

لَعَلَّنِي أَمِيرُ الظَّنِّ إِلَيْكَ Perhaps I think unjustly  
of you [I do badly by  
thinking]. Raih. (Zy.) 33,4

لِيُطِيلَ فِيهَا الْمَقَامَ to stay there a long time  
[to prolong the stay].  
Hus. (Zy.) 25,2

أَطَالَ التَّفَكُّيرَ فِي قَوْلِ أَبِيهِ He thought a long while  
about his father's words.  
Hus. ay. I, 143,12

أَطَالَ النَّظَرَ فِي وَجْهِهِ He looked at me a long  
while. Manf. (Zy.) 30,16

(قَدْ كَانَ) يُكْثِرُ مِنَ الرِّحَالَاتِ إِلَيْهَا He frequently travelled  
there. Raih. (Zy.) 23,9

أَعَدَّتْ تَنْظِيمَ الْمَوْكِبِ I reorganized the cortege.  
Raih. (Zy.) 23,27

أَنْعِمِ النَّظَرَ Look closely. Hak. sul. 73,9

لَا تَكْ لَا تُحْسِنُ الْكَلَامَ! for you do not speak well!  
Manf. sha'. 169,3

كَمْ تَحْسِنُ صَنْعًا لَوْ — You would be doing a good  
deed if.... Hak. ahl. 23,15

أَحَسَّنَ تَأْرِيضَهُ He gave him a good education.  
Hai. sir. 132,14

لَأَنَّهُ كَانَ يَمْرُفُ أَنَّهُ لَا يُحْسِنُ  
أَصْطَنَاعَ الْبِلْعَةِ because he knew that he  
could not use the spoon  
well. Hus. ayy. I,20,9

C Many verbs take two accusative objects, generally one of the person and the other of the thing, but both can also be either persons or things.

In this category are verbs that have the meaning of "to make into something," or "to take as," "to appoint," "to think to be":

أَتَّخَذْتُ هَذَا الْكِتَابَ مَرْشِدًا لِي I took this book as my guide.  
Maz. (Zy.) 1,8

قَدْ أَخَذْتُ لِي مَآبَةً I have taken it for myself  
as my place.  
Tai. (Br.) 132,1

تَعْنِي أَنَّهُ جَعَلَكَ وَالْكَمَنَةَ  
كَيَانًا وَاحِدًا ؟ Do you mean that he considered  
you and the violin as just  
one being? Nu'. liq. 13,15

إِنَّ الدَّمْعَ لَتَجْعَلَ الرَّجُلَ أُنْثَى Tears make a man into a woman.  
Raf. wah. I,84,17

لَقَدْ بَدَلْتَ رَبِيعَنَا شِتَاءً You have indeed turned our  
spring into winter.  
Nu'. liq. 28,11

الَّذِي كَانَ يُحَوِّلُ النُّحَاسَ ذَهَبًا who transformed copper into  
gold. Hus. ayy. I,101,1

قَدْ ظَنَنْتَنِي خَادِمَهَا She had thought I was her  
servant. Qal. (Zy.) 21,14

أَتَحْسِبُنِي مَجْنُونًا ؟ Do you think me mad?  
Hak. sheh. 120,14

ظَنَنْتُكَ أَشَدَّ رَغْبَةً I think you the most  
covetous person.  
Mah. qah. 104,21

كُنْتُ أَحْسَبُكَ خَيْرًا مِنْ ذَلِكَ I thought you better than  
that. Hak. sheh. 29,16

"to name," "to call":

- الشَّيْءُ الَّذِي يُسَمِّيهِ الْبَعْضُ الضَّمِيرَ      The thing that some call  
conscience. Qud. (Br.) 52,2
- سَمَّاهُ مُحَمَّدًا      He gave him the name Mohammed.  
Hai. sir. 108,17

"to fill":

- مَلَأَتْ قَلْبَهُ حَيَاءً      It filled his heart with  
shyness. Hus. ayy. I,19,4
- وَلَكِنَّهُ الْحُبُّ يَمَلَأُ الْقَلْبَ رَحْمَةً      but love fills the heart with  
compassion and tenderness.  
Manf. mag. 34,14

"to ask":

- وَاللَّهُ نَسْأَلُ أَنْ —      We ask God to....  
al-Raf. (Zy.) 19,26

D The "emphatic" (II) and the "causative" (IV) form of verbs which are transitives in their first form also take two accusatives:

- أَنْ يَعْزِمَ تَلَامِيذَهُ الْغِنَاءَ      to teach singing to his  
students. Hus. ayy. I,32,4
- أَسْكَنَهُمَا الْجَنَّةَ      He placed them in Paradise.  
Hai. sir. 5,3
- سَأَعْطِيكَ غَيْرَهَا      I shall give you others.  
'Aww. (Br.) 14,23
- أَلَا تُعْطِينِي مَهْلَةً أَسْبُوعًا ؟      Won't you give me a week's  
time? Mah. qah. 109,16
- ثُمَّ أَقْرَأَهُ إِيَّاهُ مَرَّةً أُخْرَى      Then I let him read it once  
more. Hus. ayy. I,43,13
- أَرَتِ الْغُلَامَ الْبَيْتَ الَّذِي مَاتَ      She showed the boy the house  
أَبُوهُ فِيهِ      where his father had died.  
Hai. sir. 113,9

- فَقَدْ أَرَيْتَنِي السَّعَادَةَ for you have shown me happiness. Gibr. II, 128, 15
- وَلَكِنْ هَذِهِ الْوُظَيْفَةُ لَمْ تَكُنْ لِتَنْسِيَهَا ذَلِكَ الْبَدَاءَ But this job could not make her forget that vocation. Hind. (Zy.) 32, 25

E When a verb takes two accusative objects in the form of suffixed pronouns, the pronoun of the first person will precede that of the second and the second that of the third.

Both pronouns can be suffixed to the verb:

- نَعَمْ أَنْتِ الَّتِي أَرَيْتَنِي هَذَا وَأَفْهَمْتَنِيهِ Yes, you are the one who made me see it and understand it. Hak. ahl. 112, 9
- كَدْتُ أَتَمَّ الْكِتَابِ الَّذِي أَعَرْتَنِيهِ I have almost finished the book you lent me. Mah. qah. 17, 18
- هَذَا مَا أَوْثَقَنِيهِ أَسِي مِنْ الْأَصْطِرَابِ That is the trouble that my name has brought me as an inheritance. Kur. (Zy.) 28, 40
- هِيَ عِنْدِي أَنْفَسَ مَا وَهَبَنِيهِ النَّاسُ حَتَّى الْيَوْمِ In my opinion it is the most precious thing man has ever given to me. Nu'. kan. 7, 3
- هَذِهِ رِسَالَةٌ حَمَلَنِيهِ لِيُونَارْدُو This is a letter Leonardo gave to me. Nu'. liq. 85, 5

or one suffixed to the verb, the other immediately following the verb but introduced by the particle **إِيَّاهَا**

- لَكِنَّهَا مَسْئُولِيَّةٌ عَظِيمَةٌ تَحْمِلُنِي إِيَّاهَا But it is a great responsibility that you're placing on me. Nu'. liq. 17, 14
- هُوَ صَلِيبِي الَّذِي أَهْدَيْتَكَ إِيَّاهُ It is my cross which I gave to you. Hak. ahl. 119, 3

نَاوَلَنِي إِيَّاهُ      He handed it to me.  
Hak. yau. 19,13

هَذِهِ لِحْيَتِي أَسْلَمْتُكَ إِيَّاهَا      This is my beard. I am  
surrendering it to you.  
Hus. ayy. I,46,2

When both personal suffixes are of the third person, the one referring to a human being will precede, regardless of its gender:

أَنَّ الْمَسِيحَ يُقَلِّدُهَا إِيَّاهُ      that Christ put it around  
her neck. Hak. ahl. 45,8

F When verbs with two (or more) accusatives are used in the passive voice, only one accusative becomes the grammatical subject and is therefore in the nominative case; the other remains in the accusative:

أَمَّا الْيَوْمَ فَأَنْتَ تَسْتَحِقُّ أَنْ تُدْعَى  
شَيْخًا      Today you deserve to be  
called "sheikh."  
Hus. ayy. I,45,2

فَلَمْ أُعْطَ خُبْرًا      but bread was not given to  
me. Gibr. III,83,12

إِذَا صَحَّ أَنْ تَسَى الْقُرُوشَ مَالًا      if it is right to call  
money wealth.  
Maz. (Zy.) 1,6

سَيِّ أَدَبًا عَرَبِيًّا      It is called Arabic liter-  
ature. Amin duh. I,14,14

لَآنَ هَذَا الْفَتَى الْأَزْهَرِيِّ اتُّخِذَ  
فِي الْيَوْمِ خَلِيفَةً      because this young man from  
al-Azhar had been elected  
caliph that day.  
Hus. ayy. I,71,1

لَمْ تُرْزَقْ وَلَدًا      She was not given a son.  
Gibr. II,86,2

Arab grammarians call these two objects of the verb **الْفِعْلُ الْأَوَّلُ**, "first object," which becomes the grammatical subject, and **الْفِعْلُ الثَّانِي**, "second object," which remains in the accusative case in passive constructions.



As one can see from the examples of verbs with two accusatives, both of them are not of the same syntactical nature. The actual complement in the accusative case is only the "first accusative"; the "second accusative" is, in fact, a determination required by the special nature of the verbal meaning. This, however, can be clearly seen only when of the two objects one is a person and the other a thing, since it is then necessary for the accusative of the person to be the "first accusative." When both are either persons or things, the one given precedence will be a matter to be decided by the context.

All verbs, transitive or intransitive, may take their own infinitive, or one with a meaning related to their own, as an object; it will then be in the accusative case. This is what is commonly called the "cognate" or "absolute" accusative: **الْمَعْمُولُ الْمَطْلُوقُ**. Since this expression is a part of a more complex, but typically Semitic, syntactical phenomenon, it is important to discuss it, together with other related constructions (see Paronomasia, page 439ff.):

حَتَّى سَافَرْتُ مِنَ الْقَاهِرَةِ سَفَرًا طَوِيلًا      until I left Cairo on a long trip.  
Manf. (Zy.) 30,3

صَاحَ صَوْتَهُ الْمألُوفَ      He gave his usual shout.  
Hus. ayy. I,43,5

سَارَ الزَّمَنُ سِوَتَهُ      Time passed.  
Mand. (Br.) 1,18

طَرَدْتُهَا مِنْ هُنَا طَرْدَ الْكِلَابِ      I threw her out as one would a dog.  
Tai. (Zy.) 34,10

G On the other hand, many verbs that can be, and generally are, used with the direct object in the accusative case replace the object with a prepositional phrase in order to express a special stylistic effect, especially in a more indirect approach to the object:

قَدْ سَمِعْتُمْ بِأَنَّ اللَّهَ قَالَ لِلْإِنْسَانِ الْأَوَّلِ —      You have heard how the Lord said to the first man....  
Gibr. I,190,12



مَنْ رَأَيْتَ؟ Whom have you seen?

while the adverbial accusative would represent the answer to any question introduced by an interrogative adverb:

مَتَى فَعَلْتَهُ؟ When did you do it?

كَيْفَ جِئْتَ؟ How did you go?

أَيْنَ؟ Where?, etc.

In general the adverbial modifications refer to the verb, but they can also modify the subject or object in its relation to the verb. However, Arabic has always had the tendency to use the adverbial accusative in a more independent function within the verbal sentence, and even within the nominal sentence. In the modern language the adverbial accusative in many constructions has become independent of the verb so that it can modify not only any term within the verbal sentence, be it noun or adjective, but also any term within a nominal sentence, thereby specifying the meaning or function of any of its parts or even the sentence as a whole. And also as an independent part of speech, it may modify a preceding idea or statement or refer to a sentence that follows.

#### § 94 ACCUSATIVE OF REASON

The accusative case can express the motive or reason why the verbal action takes place, or why the subject performs the action.<sup>30</sup> It is called اَلْفِعْلُ لَهُ

30. The accusative of reason is different from the circumstantial accusative, e.g., there can be no adjective in the adverbial accusative of reason. In many instances, however, the distinction between both will be a question of stylistic appreciation:

أَطْرَقَ بِرَأْسِهِ حَيَاءً He lowered his head in shame  
(ashamed—or—because of shame).  
Manf. sha'. 100,15

"that because of which something is done," by Arab grammarians and can be considered as the answer to a question:

لِمَا (لِمَ) why?

The motive should be valid at the time of the action, hence the rule stressed by Arab grammarians that the action and its motive should occur simultaneously. Furthermore, the motive should be attributed, at least logically, to the subject of the action.

The accusative is usually undefined:

أَتَحَسَّبُنِي فَعَلْتُ مَا فَعَلْتُ  
حُبًّا لِّلْمَلِكِ؟ Do you think that I did  
that out of love for the  
king? Hak. sheh. 40,4

إِنَّمَا أَهْنِي خَوْفًا مِّنَ الْحُبِّ I am only crying because  
I fear love.  
Manf. mag. 35,18

لِكُنْهَآ لَمْ تَفْعَلْ ذَلِكَ حَيَاءً But she did not do this  
because of [her] shyness.  
Manf. mag. 17,5

It can also be defined by a genitive of the object:

هُوَ وَلَا رَيْبَ قَالَ ذَلِكَ خَوْفَ  
الرَّدَّةِ Undoubtedly he said that  
for fear of apostasy.  
Hak. (Br.) 43,3

## § 95 THE ACCUSATIVE OF TIME

A The accusative of time<sup>31</sup> is generally restricted to words that carry a temporal meaning: time, year, month, week, etc. It indicates the specific time in which the action takes place. The noun in the adjectival accusative then takes the definite article:

31. The accusative of time is sometimes called *الْمَقْعُولُ فِيهِ* by Arab grammarians; see page 180.

- (كَانَ) وَبَدَّرَ لَهُ حَسَنَ مُعَامَلَتِهِ  
إِيَّاهُ يَوْمَ بَدْرٍ and he reminded him of his  
noble behavior on the night  
of Badr. Hai. sir. 288,16
- وَفِي هَذِهِ الْغُرْفَةِ يَحْتَشِدُ صَبَاحَ  
كُلِّ يَوْمٍ عَشْرَاتُ الْحَامِينَ and in this chamber, scores  
of lawyers meet every  
morning. Kam. (Zy.) 4,9
- إِذْهَبْ إِلَى فِرَاشِكَ السَّاعَةَ Go to bed now.  
Hak. sheh. 60,14
- مَاذَا أَحْزَنَكَ الْيَوْمَ؟ What makes you sad today?  
Hus. 'ala. I,27,8
- لَمْ أَرَهُ هَذَا النَّهَارَ I haven't seen him today.  
Hak. ahl. 41,4
- فِي أَنْتِظَارِ أَنْ يَمُودُوا إِلَى  
مَكَّةَ الْعَامِ الْغَدِ in the expectation of going  
back to Mecca the following  
year. Hai. sir. 375,21
- تَكْرَمُ بِالْحَضْرِ إِلَى بَيْتِي عَصَرَ  
الْيَوْمِ Please come to my house  
this afternoon.  
Mah. qah. 108,21
- تَأْتِي كُلَّ يَوْمٍ إِلَى هُنَا You will come here every  
day. 'Aww. (Br.) 15,25

It is also used as an indefinite adverbial modification  
of time <sup>32</sup>

- لَا حَقَّ شَبَحَ الْجُوعَ لَيْلاً وَنَهَاراً The specter of hunger chased  
him day and night.  
Mah. qah. 52,6
- أَنَّهَا الثَّانِيَةَ لَيْلاً that it is 8 p.m.  
Qal. (Zy.) 21,16
- اخْتَارَ يَوْمَ الْجُمُعَةِ صَبَاحاً لـ He chose Friday morning  
to.... Mah. qah. 82,21
- السَّاعَةُ الرَّابِعَةُ سَاءً 4 p.m. Mah. qah. 64,18

32. Note the following:

- كَانَ يُفَكِّرُ وَقَدْ ذَاكَ فِي وَالِدَيْهِ Then he thought of his parents.  
Mah. qah. 123,19

غَدًا مَسَاءَ tomorrow afternoon.  
Mah. qah. 130,18

With the substantive مَرَّةٌ, "time," in the singular, the accusative expresses either a single action (see page 362) or simply a temporal indetermination:

إِنِّي أَذْكُرُ قَوْلَهَا مَرَّةً — I remember her saying once....  
Gibr. II, 73, 5

حِذَاءٌ يَجْعَدُ مَرَّةً فِي السَّنَةِ sandals which were remade  
once a year.  
Hus. ayy. I, 39, 1

وَقَفْتُ مَرَّةً بِبَابِ مَكْتَبَةٍ — I once stood at the door  
of a bookshop....  
Maz. (Zy.) 1, 1

The dual or plural of a noun in the accusative case expresses the number of times, or simply an indefinite repetition of the action:

قَدْ رَأَيْتُ مَرَارًا بِعَيْنِي أَنْ — Many a time I saw with my  
own eyes that....  
Q. Amin (Zy.) 5, 9

عَلَى أَنَّهُ خَلَا إِلَى بَعْضِ الطَّعَامِ But he was alone many times  
أَحْيَانًا كَثِيرَةً during a part of the meal.  
Hus. ayy. I, 22, 2

دَخَلْتُهَا مَرَارًا I have been inside several  
times. Nu'. liq. 62, 2

and also with numerals in agreement with an expressed or understood noun, مَرَّةً :

نَادَيْتُهَا ثَانِيَةً وَثَالِثَةً I called her twice, three  
times. Nu'. liq. 37, 11

كَانَتْ تَسْأَلُ نَفْسَهَا أَلْفَ مَرَّةٍ She asked herself a thousand  
times every day....  
Hus. ayy. I, 127, 8

الْحَمْدُ لِلَّهِ أَلْفَ مَرَّةٍ Praise be to God a thousand  
times. Mah. zuq. 24, 13

Note however the following (see also page 386):

أَقْسِمُ بِاللَّهِ ثَلَاثًا I swear it by God three  
times. Hus. ayy. I, 43, 13

Here we should mention such indefinite temporal expressions as:

ذَاتَ يَوْمٍ on a certain day.  
'Aww. (Br.) 12, 7  
ذَاتَ لَيْلَةٍ on a certain night.  
Hak. ahl. 45, 8  
ذَاتَ سَاءٍ on a certain evening.  
'Aww. (Br.) 16, 16

B The accusative of time can also express the temporal extension during which the verbal action takes place, or how long the verbal action lasts, as a definite or indefinite temporal determination:

فَلَيْشَ حَافِيًا أُسْبُوعًا أَوْ  
أَسَابِعَ<sup>33</sup> He would walk barefooted  
for one or more weeks.  
Hus. ayy. I, 39, 2

بَقِيَ كَذَلِكَ زَمَانًا He remained in this position  
for some time.  
Nu'. liq. 74, 15

أَقَامَ عِنْدَهَا يَوْمًا وَلَيْلَةً He stayed with her a day  
and a night.  
Hus. 'ala. I, 29, 7

بَعْدَ أَنْ اتَّبَعُوهُ زَمَانًا طَوِيلًا after they had followed him  
for a long time.  
Hai. sir. 197, 9

أَلَمْ أُحَرِّمْ عَلَيْكَ التَّشَبُّهَ شَهْرًا Didn't I forbid you to play  
for a whole month?  
كاملًا؟ Manf. sha'. 37, 6

كَيْتَ طَوَالَ يَوْمِهِ مَتَفَكَّرًا He spent the whole day  
thinking. Mah. qah. 111, 15

33. Concerning a main clause after a إِذَا clause, see Vol. III.

- أَقَامَ فِي الْقَاهِرَةِ أَسْبُوعَيْنِ أَوْ  
أَكْثَرَ مِنْ أَسْبُوعَيْنِ  
وَلَسَوْفَ يُحَارِبُ هَيْتَلِرَ عَشْرِينَ عَامًا
- He spent two weeks or more  
in Cairo. Hus. ayy. II,3,1  
and Hitler will certainly  
fight for twenty years.  
Mah. zuq. 43,19
- أَقَامَ مُحَمَّدٌ فِي الصَّحَرَاءِ سَنَتَيْنِ
- Mohammed stayed in the  
desert two years.  
Hai. sir. 110,12
- وَيَقْرَأُ الصَّبِيَّ سَاعَةً أَوْ سَاعَتَيْنِ
- and he would make the boy  
read for one or two hours.  
Hus. ayy. I,63,3
- إِنِ الدَّوْلَةَ الْأُمِيَّةَ لَوْ قَدِرَ لَهَا  
أَنْ يَسْتَمِرَّ فِي الْحُكْمِ الزَّمَنَ الَّذِي  
حَكَمَتْهُ الدَّوْلَةُ الْعَبَّاسِيَّةُ ل—
- If it had been possible for  
the Umayyad dynasty to re-  
main in power during the  
time in which the Abbassids  
ruled, certainly....  
Amin duh. I,2,14

A noun preceded by the definite article is only seldom used to express an indefinite or undetermined span of time:

- يَسْكُنُ الرَّجُلُ مِنْهُمْ بِجَوَارٍ صَاحِبِهِ  
السِّنِينَ وَلَا يَعْرِفُ مَنْ هُوَ
- Any of them could live near  
his neighbors for years  
without knowing who he was.  
Amin (Zy.) 36,11

C The temporal accusative can modify any part within the verbal sentence:

- رَأَيْتُكَ يَا مَجْدَلِينَ بَعْدَ افْتِرَاقِنَا  
عَامًا كَامِلًا
- I saw you, Magdalene, after  
our separation of a whole  
year. Manf. mag. 112,13
- إِنِّي أَذْكُرُ قَوْلَهَا مَرَّةً —
- I remember her saying once....  
Gibr. II,73,5

In nominal sentences, it is quite frequently used to modify the temporal meaning of a participle:

- هَذَا رَجُلٌ صَامِتٌ أَكْثَرَ وَقْتِهِ
- He is silent most of the  
time. Raf. wah. I,114,18



لَكُنِّي ذَاهِبَةً قَرِيبًا إِلَيْهِ but I shall go to him  
presently.  
Nu'. liq. 40,10

قَطَرَاتٍ مِنْ نَهْرِ الدِّمَاءِ وَالْدَّمُوعِ drops from the river of  
blood, and tears pouring  
الْمَتَدَقِّقِ لَيْلًا وَنَهَارًا فِي أَوْدِيَةِ day and night into the  
valleys and onto the plains  
الْأَرْضِ وَسُهُولِهَا of the earth.  
Gibr. III,89,19

As a temporal adverb, it can be used even within a nominal sentence:

فِي نَفْسِنَا اللَّيْلَةَ مِيلًا إِلَى الشِّعْرِ Our souls long for poetry  
tonight. Gibr. III,148,8

أَنْتَ ضَيْفِي اللَّيْلَةَ You are my guest tonight.  
Manf. sha'. 60,5

أَنْتَ الْيَوْمَ حَبِيبِي Today you are my betrothed.  
Manf. mag. 43,8

فِي بَارِيسِ هَذِهِ الْأَيَّامِ حَرَكَةٌ أدَبِيَّةٌ In Paris there is at present  
a literary movement.  
Musa adab. 107,11

D A temporal determination can be expressed by using, as circumstantial accusatives, the participles or verbal nouns of verbs related to time (see page 194):

كَانَ يَسْتَنْقِظُ مُبَكَّرًا He used to awaken early.  
Hus. ayy. I,9,4

شَعَرَ بِالْحَاجَةِ إِلَى أَنْ يَشْرَبَهُ He felt the need to drink  
it every morning and evening.  
مُصْبِحًا وَمُمْسِيًا Hus. ayy. II,33,11

وَلَكِنَّهُ لَا يَذْكُرُ أَكَّانَ يَقْرَأُهَا but he does not remember  
whether he was reading it  
بَارِدًا أَمْ مَعِيدًا for the first time or re-  
reading it.  
Hus. ayy. I,33,5

حَتَّى إِذَا كَانَ الْعَصْرُ أَقْبَلَ عَلَيْهِ  
أَصْحَابَهُ وَرِاقَهُ مُنْصَرِفَهُمْ مِنَ الْكُتَّابِ

In the afternoon his friends  
and [school-] mates came  
to him at their departure  
from school.

Hus. ayy. I, 63, 5

In addition, a noun, alone or followed by an adjectival qualification in the accusative of circumstance can imply a restriction on the validity of the statement to the time expressed by the adjectival qualification or to the temporal sphere suggested by the noun:

الشَّيْطَانُ الَّذِي كَانُوا يُخِيفُونَنَا  
بِهِ صِفَارًا

the Devil with whom people  
used to frighten us when  
we were children.

Manf. mag. 109, 2

فَكَمْ كَانَ يَتَمَنَّى طِفْلًا لَوْ اسْتَطَاعَ  
أَنْ يَخْلُوَ إِلَى طَعَامِهِ

and many a time, when he  
was a child, he wanted to  
eat alone.

Hus. ayy. I, 21, 15

أَنَّهَا عَرَفَتْ أَمْرَاتُ فَتَاةٍ هَوَجَاءَ  
جِلْفَةٍ

that she had known his wife  
as an impatient, clumsy  
girl. Hus. ayy. I, 142, 9

وَلَا تَتَسَمَّعُ فِي حَيَاتِي أَكْثَرَ مِنْ  
الْإِنْفَاقِ عَلَيْكَ طِفْلًا وَفَلَا مَا وَفَّقَ

Nor will there be enough  
during my lifetime for more  
than what I spent on you  
when you were growing up.

Manf. mag. 64, 6

E A correlative repetition of the same word in the accusative of time gives the idea of temporal indetermination:

وَلَكِنَّهُ كَانَ يَعُودُ فَيُظْهِرُ لِي  
أَحْيَانًا فِي صُورَةٍ — وَأَحْيَانًا  
أُخْرَى —

but he came back and appeared  
to me, some times as..., and  
some times....

Maz. (Zy.) 10, 38

The correlative noun can be omitted in the second part when it is accompanied by an adjective expressing the correlation:

أَنَا أَنَا قَبَيْتُ وَأَقَا أَنْظَرُ إِلَيْهِ I remained standing, glancing  
from him to Baha.  
تَارَةً وَإِلَى بَهَا أُخْرَى Nu'. liq. 102,2

It can also express succession:

أَنَا بَعْدَ آن time after time.  
Hai. sir. 12,9

مَرَّةً بَعْدَ مَرَّةٍ time after time.  
Tai. (Br.) 128,5

#### § 96 ACCUSATIVE OF PLACE

The accusative of place<sup>34</sup> expresses, with a defined or undefined accusative, the point toward which the action is directed:

إِلْتَفَتَ النَّاسُ يَمَنَةً وَبَسْرَةً يَفْتِشُونَ The people looked around  
عَنْ صَاحِبِ الصَّوْتِ to the right and to the  
left, searching for the  
owner of the voice.  
Manf. sha'. 37,8

نَظَرَ يَمِينًا وَشِمَالًا He looked right and left.  
'Aww. (Br.) 13,27

أَرْسَلَ بَصْرَةَ نَاحِيَةِ الْمَدْخَلِ He looked toward the en-  
trance. Mah. qah. 92,9

وَضَعَ الْبَيْتَ جَانِبًا He laid the case aside.  
Nu'. liq. 103,12

أَحَسَّتْ بِدَوَارٍ يَكَادُ يَرْمِيهَا أَرْضًا She felt a dizziness that  
almost caused her to fall  
to the ground.  
Ghur. (Zy.) 31,53

رَمَى بِهِ الْأَرْضَ He threw it to the ground.  
Ayy. (Br.) 33,7

34. Arab grammarians not always make a distinction between place and time, both being called *الْمَعْمُولُ فِيهِ*, "that (time/place) in which something is done."

بَدَأَ الثَّلَاثَةُ يَوَلُّونَ وُجُوهَهُمْ  
شَطْرَ الدَّارِ The three began to turn  
their faces toward the  
house. Sib. (Br.) 111,6

The place in which the action occurs will be in the accusative case only when it is merely an indefinite or general local determination. The noun, however, may be defined by a specifying genitive:

شمال القاهرة north of Cairo.  
Tal. (Br.) 123,5

جَاءَ جَدِّي مِنْ مَدِينَةِ السُّلَيْمَانِيَّةِ  
مِنْ بِلَادِ الْأَكْرَادِ شَمَالَ الْعِرَاقِ

My grandfather came from  
the city of Sulaimaniya  
in the province of Akrad  
in the northern Iraq.  
Kur. (Zy.) 28,4

إِمَدَّتْ إِمْبَرَاطُورِيَّتَهُمْ فِي أَفْنَائِهِمْ إِلَى الْأَنْدَلُسِ غَرْبًا وَإِلَى الْهِنْدِ  
دURING WHICH THEIR EMPIRE  
REACHED SPAIN IN THE WEST,  
AND INDIA AND CHINA IN THE  
EAST. Hai. sir. 9,8

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عَلَى الطَّائِلَةِ الصَّغِيرَةِ قُرْبَ سَرِيرِي on the small table near  
my bed. Din (Zy.) 3,22

خَارِجَ الْكَهْفِ outside the cave.  
Hak. ahl. 34,3

The accusative of place may also be more closely related to the noun it refers to by means of a suffixed pronoun:

حَلَّ مَكَانَهَا آلِهَةٌ غَضُوبٌ Angry deities took their place. Gibr. I, 65, 4

عَقَائِدُ تَهْدَمَتْ وَلَمْ يُبْنَ مَكَانَهَا      Convictions were destroyed  
but not replaced.  
Amin (Zy.) 7,12

The following expressions should be understood as paronomastic uses of the accusative of place (see page 444):

قَامَ فِي الْمَلِكِ مَقَامَهُ      He succeeded him in the  
reign. Hai. sir. 77,12

أَوْ مَنْ يَحِلُّ مَحَلَّهُ      or whoever takes his place.  
Kam. (Zy.) 4,36

كَانَ الْوَزِيرُ قَائِمًا مَقَامَ الْخَلِيفَةِ  
فِي كُلِّ الشُّؤْنِ      The Vezir replaced the  
Caliph in all affairs.  
Amin duh. I,173,12

وَيَحِلُّونَ مَحَلَّ الْعَادَاتِ الْعَرَبِيَّةِ  
عَادَاتٍ فَارِسِيَّةٍ      and they replaced the Arabic  
customs with Persian customs.  
Amin duh. I,110,13

(رَجُلَانِ) يَقُومَانِ مَقَامَ الْحَاجِبِ      (two men) who took the  
place of the chamberlain.  
Hus. ayy. I,73,12

The accusative of place may be a closer determination of any part of the sentence and may also be used with nominal sentences:

وَالْمَرْأَتَانِ جَالِسَتَانِ تَسْمِعَانِ  
وَلَوْلَةَ الْأَرْيَاحِ خَارِجًا      while the two women were  
sitting listening to the  
howling of the wind outside.  
Gibr. I,156,16

أَيْنَ هَذَا؟ خَارِجَ الْكَهْفِ      "Where is this?" "Outside  
the cave." Hak. ahl. 34,2

هَذَا مَا كَانَ يَقُولُ الْإِنْكِلِيزُ  
وَبَعْضُ الْعَرَبِ خَارِجَ الْحِجَازِ وَالْعِرَاقِ      This is what the British  
say and [also] some Arabs  
outside of Hijaz and Iraq.  
Raih. mul. 28,16

## § 97 ACCUSATIVE OF MEASURE

The accusative of measure is related to other adverbial specifications; it is a determination of the action. There is a difference, however, since the accusative of measure presents a quantitative modification as an answer to the question *كَمْ*, "how much?" "how many?"

لَمَّا نَقَصَ حُبُّهَا إِيَّايَ ذَرَّةً وَاحِدَةً      Her love for me would not diminish in the least.  
Manf. sha'. 239,11

يَخْضِي خُطْوَةً أَوْ خُطْوَتَيْنِ      He would go up one or two steps.  
Hus. ayy. II,7,3

عَلَى أَنَّ حَيَاتَهُ تَغَيَّرَتْ بَعْضَ الشَّيْءِ      but his life changed somewhat.  
Hus. ayy. I,67,7

أَحْزَنَهُ ذَلِكَ بَعْضَ الشَّيْءِ      That saddened him somewhat.  
Hus. ayy. I,56,11

دَنَا مِنْهَا خُطْوَةً      He took one step.  
Mah. qah. 76,1

ضَحَكَ يِلَّ شِدْقَيْهِ      He laughed heartily [the filling of his jaws].  
Ayy. (Br.) 27,4

ثُمَّ إِنَّ قُرَيْشًا اقْتَسَمَتْ جَوَانِبَ  
الْبَيْتِ أَرْبَعَةً      Then the Koreish divided the sides of the House into four.  
Hai. sir. 125,10

يَحْمِلُ شَهَادَةً تَمَثَّلُ شَهَادَتُهُ  
بَلْ تَفُوقُهَا دَرَجَةً      holding a diploma similar to his, and even somewhat better than his.  
Ayy. (Br.) 31,24

يَبْعُدُ مِئَتَيْ مِيلٍ عَنْ —      It was 200 miles from....  
Raih. mul. 118,11

لَعَلَّهُ كَانَ أَكْبَرَ مِنْ هَؤُلَاءِ  
الطُّلَابِ شَيْئًا      He was perhaps a little older than these students.  
Hus. ayy. II,63,4



أَنَّكَ سَتَشَبِّهُهَا خَلْقًا وَإِيمَانًا  
that you would imitate her  
in virtue and faith.  
Hak. ahl. 42,15

مَا أَذْكُرُ أَنِّي سَمِعْتُ قَطُّ شَيْئًا  
يَقَارِبُهُ عُدْوَةً وَسِحْرًا  
I do not recall ever having  
heard anything as sweet and  
charming as this.  
Hus. 'ala. II,6,2

لَقَدْ كَانَ يَكْفِينِي رَدًّا عَلَى  
هَذَا أَنْ —  
I think it an adequate re-  
ply to this....  
Hai. sir. 47,8

B As an adverbial specification, the restrictive accusative has become independent of the verb, so that it can be, and often is, used with nominal forms, i.e.,

a) with substantives:

بِعْتَهَا بِخَمْسِمِائَةِ دِينَارٍ ذَهَبًا  
I sold it for 500 golden  
dinars. Hak. sul. 84,11

بِعَشْرَةِ دَنَانِيرٍ ذَهَبًا  
for ten golden dinars.  
Hak. sul. 15,6

وَحَسْبُكَ دَلِيلًا عَلَى ذَلِكَ قَوْلُهُمْ —  
and their words should be  
proof enough for you that....  
Hai. sir. 30,10

تَقْبِضُ الثَّمَنَ ذَهَبًا وَالشُّتْرَى  
يَقْبِضُ السَّمَكَةَ هَوَاءً  
You take the price in gold  
and the buyer takes a fish  
that does not exist.  
Hak. sul. 15,13

حَسْبُنَا كَلَامًا  
That is enough talk.  
Mah. zug. 144,9

The accusative following certain numerals (see page 367) is also restrictive:

أَحَدَ عَشَرَ شَيْخًا وَثَلَاثَةً  
وَعِشْرُونَ نَائِبًا  
eleven sheikhs and fifty-  
three deputies.  
Kam. (Zy.) 4,6

بَعْدَ فِرَاقٍ خَمْسَةَ عَشَرَ عَامًا  
after a separation of fif-  
teen years!  
Mah. qah. 56,13



بَعْدَ أَنْ مَلَكُوها أَثْنَتَيْنِ وَسَمِيعِينَ سَنَةً	after they had ruled for seventy-two years. Hai. sir. 77,7
---	--

b) with adjectives in the elative form, especially with those of general meaning (see page 479f.)

أَنْتُمْ أَكْثَرُ النَّاسِ طَمَعًا	You are most ambitious. Gibr. I, 166, 15
أَنْتَ أَحْسَنُ النَّاسِ حَقًّا	You are most fortunate. Manf. sha'. 29, 15
صَاحِبُهَا أَطْوَلُ مِنْهُ قَامَةً	Their owner was taller than he. Manf. mag. 60, 17

#### § 99 CIRCUMSTANTIAL ACCUSATIVE

The circumstantial accusative, also call accusative of "state or condition" or simply -as the Arab grammarians do-حَالٌ, expresses a temporary circumstance of the noun to which it refers.

The noun in the circumstantial accusative primarily modifies a substantive and is most often an adjective or a participial form agreeing in gender and number with the substantive it modifies.

At times substantives are also used as circumstantial modifications (see G below) and are always in the accusative. Agreement, however, will be the same as that of substantives in apposition (see page 68f). Because of the temporal aspect of the adverbial circumstance, this modification is basically used only with verbal sentences and even then only when the verb has already been expressed; otherwise the modification of the noun is generally understood as a predicate of a nominal sentence and therefore is not in the accusative but in the nominative case. Moreover, the adverbial accusative, most often grammatically undefined, can at times be followed by a genitive determination (see E below), but never by the definite article.

On the other hand, the noun which the circumstantial accusative modifies is always grammatically defined -by the definite article or a subsequent noun in the genitive

case. Adjectives or participles modifying a grammatically undefined noun follow it immediately, agreeing with it in case.

A The circumstantial accusative may primarily modify the subject of the verbal sentence:

- التَفَتَ إِلَيَّ مَذْهُولًا      He turned to me, perplexed.  
Maz. (Zy.) 1,39
- هَجَمَ اللَّيْلُ سُرْعًا عَلَى شَمَالِي  
لُبْنَانَ      Night came rapidly over the  
northern part of Lebanon.  
Gibr. (Zy.) 8,1
- قُلْتُ مُتَجَاهِلًا —      I said, pretending ignor-  
ance.... Jabr. (Br.) 74,13
- أَنْتَ تَسِيرِينَ نَحْوَ الْأَبْدِيَةِ سُرْعَةً      You are hastening toward  
eternity. Gibr. II,129,4
- لَبِثْنَا بَعْدَ ذَلِكَ سَاعَةً صَامِتِينَ      After this they were silent  
for a while.  
Manf. mag. 30,4

or the accusative object of the verb:

- (السَّمَاءُ) نَفَتْنِي يَتِيمًا إِلَى الدَّيْرِ      [Heaven] banished me as an  
orphan to the monastery.  
Gibr. I,164,10
- حَتَّى رَأَى بَابَ الْحَدِيقَةِ  
مَفْتُوحًا بَيْنَ يَدَيْهِ      until he saw the garden gate  
open before him.  
Manf. mag. 32,11
- رَأَى فَمَهُ مَفْتُوحًا      He saw his mouth open.  
'Aww. (Pr.) 19,5
- كَأَنَّهَُا قَدْ سَمِعَتْنِي مُفَكِّرًا      as though she had heard me  
thinking. Gibr. I,112,14

B The circumstantial adverbial accusative, having become independent of the verb, is frequently used with a nominal sentence, especially when the nominal sentence has a participle as one of its elements:

لَهُمْ عَيْشٌ وَمَوْتٌ وَلَنَا أَلَمَوْتُ مُكَرَّرًا They live and die, but we only have a recurring death.  
Raf. wah. I, 89, 13

مَا بَالُ الْقَدِيسِ هَاجِبًا؟ Why is this holy man so  
furious? Hak. ahl. 123, 5

مَا بَالُكَ وَاجِبًا؟ Why are you so silent?  
Hak. sheh. 139, 4; 119, 15

وَأَنَّ هَاشِمًا لَفِيَ رَحْلَتِهِ يَوْمًا عَائِدًا and Hashim was on his journey  
back from Syria, going by  
مِنَ الشَّامِ مَارًا بِيَثْرِبَ إِذْ رَأَى امْرَأَةً — Yathrib, when he saw a  
woman.... Hai. sir. 98, 4

سَيَرَانُو قَادِمٌ إِلَى مَنْزِلِ رُوكْسَانَ Cyrano arrives at Roxane's  
house carrying his guitar.  
حَامِلًا قِيثَارَتَهُ Manf. sha'. 147, 1

جَرَى كُلُّ ذَلِكَ وَأَنَا وَاقِفٌ هُنَاكَ All this happened while I  
was standing there like a  
وَقُوفُ امْرَأَةٍ أَمَامَ الْأَشْبَاحِ السَّائِرَةِ mirror before passing ghosts,  
مُفَكِّرًا بِالشَّرَائِعِ الَّتِي وَضَعَهَا الْبَشَرُ meditating about the laws  
imposed by man on man.  
لِلْبَشَرِ Gibr. I, 130, 9

أَنَّ رِجَالَ الْقَوَافِلِ هُؤُلَاءِ كَانُوا يَجْعَلُونَ and that the people of the  
caravans used some of them  
مِنْهَا مَضَارِبَ لِحْيَاهُمْ سَوَاءً مِنْهُمْ as camp sites for their tents,  
القَادِمُونَ مِنْ نَاحِيَةِ الْيَمَنِ قَاصِدِينَ either when going from Yemen  
to Palestine or on their way  
فِلَسْطِينَ وَالْقَادِمُونَ مِنْ فِلَسْطِينَ from Palestine to Yemen.  
مُتَجِبِينَ إِلَى الْيَمَنِ Hai. sir. 85, 15

It may also modify any nominal part of the sentence:

لَمْ يَدْرِ أَحَدٌ أَنِّي عُدْتُ بِهَا Nobody knew that I returned  
فَارِغَةً إِلَى الْيَمِينِ to the harbor with her [ship]  
empty. Gibr. III, 55, 17

(الْقَبَائِلُ) وَلَا تَصْبِرُ عَلَى مَا دُونَ (The tribes) will not endure  
الْحُرِّيَةِ كَامِلَةً لِلْفَرْدِ وَلِلْأُسْرَةِ a freedom that is not perfect  
for the individual, for the  
وَلِلْقَبِيلَةِ كُلِّهَا family, and for the whole  
tribe. Hai. sir. 79, 3

- أَبٌ يَبْكِي فَرَحًا بِرُؤْيَا أَوْلَادِهِ بَيْنَ  
يَدَيْهِ سَالِمِينَ مُفْتَطِنِينَ  
A father cries with joy  
seeing his sons before him  
safe and happy.  
Manf. mag. 101,15
- عَادَتْ أُمُّ أَيْمَنَ بِالْطِّفْلِ إِلَى  
مَكَّةَ مُتَحَبِّبًا وَحِيدًا  
Um Aiman returned to Mecca  
with the lonely and weeping  
child. Hai. sir. 113,16
- يَوْمَ الثِّيَابِ الْجَدِيدَةِ عَلَى الْكُلِّ  
إِشْعَارًا لَهُمْ بِأَن —  
The day when everyone wears  
new clothing making all of  
them feel that....  
Raf. wah. I, 30,8

Here we should mention أَجْمَعِينَ جَمِيعًا, "in a body," "all together," "all of them," which were originally circumstantial accusatives and are now quite often used in a nominal or verbal sentence to emphasize totality as implied by a plural or a collective noun (see Vol. I, § 8 and 28):

- جَلَسْنَا جَمِيعًا سَاكِتِينَ  
All of us sat down in  
silence. Gibr. II, 21,14
- لِيُخْرِجُوا عَنِّي جَمِيعًا  
Get out, all [of you].  
Manf. mag. 189,17
- صَاحَ الْمُعْتَلُونَ وَالْمُوسِيقِيُّونَ جَمِيعًا  
All the actors and musicians  
shouted. Manf. sha'. 75,1
- كُنَّا نَنَامُ جَمِيعًا عَلَى الْأَرْضِ  
All of us used to sleep on  
the ground.  
Ayy. (Br.) 71,25
- نَعْنُ جَمِيعًا ضِعَافُ الْبَصَرِ  
We are all short-sighted.  
Hak. sul. 22,1
- مَا يَعْرِفُهُ النَّاسُ أَجْمَعِينَ  
what everybody knows.  
Taq. (Zy.) 3,18

The adverbial accusative is used after a single noun in stage directions:

- السَّاحِرُ (خَارِجًا مِنْ دَارِهِ)  
The sorcerer (coming out  
of his house).  
Hak. sheh. 13,6

مَشْلِينِيَا (ذَاهِبَا إِلَيْهِ وَمُسْنِدَا  
إِيَّاهُ) Mashliniya (going to him  
and leaning on him).  
Hak. ahl. 90,2

مَشْلِينِيَا (مُنْفَجِرًا فِي غَيْظٍ) Mashliniya (bursting out  
in anger).  
Hak. ahl. 113,6

C In an independent position, referring to the statement rather than to a specific part, the circumstantial accusative becomes equivalent to a modal or circumstantial adverb; in those cases there is no agreement in gender or number:

إِنَّ الْفُقَرَاءَ لَا يَعْرِفُونَ الْيَأْسَ مُطْلَقًا The poor do not know despair. Jabr. (Br.) 72,6

كَانَ أَهْلُهُ يَقِيمُونَ فِي الْقَرْيَةِ قَرِيبًا مِنَ الْقَاهِرَةِ His family lived in the village, not far from Cairo. Hus. ayy. II,53,15

D Two or more adverbial accusatives go together asyndetically if they are adjectival nouns:

بَقِيتُ أَنَا صَائِتًا مُفَكِّرًا بِكَلِمَاتِهَا I was silent, thinking about her words.  
Gibr. II,31,21

أَمَّا أَنَا فَبَقِيتُ وَاقِفًا مُنْفَرِدًا وَحْدِي As for me, I remained standing alone.  
Gibr. II,92,10

تَبِعَهَا مُطَرِّقًا صَائِتًا مُثَقَّلًا بِشُعُورِ الْحِزْزِ وَالْخَجَلِ He followed her, his head hanging, silent and oppressed with a feeling of shame. Mah. qah. 77,2

رَأَى قَمَّهُ مَفْتُوحًا — He saw his mouth open....  
'Aww. (Br.) 19,5

They can also be used syndetically, especially when the circumstances expressed by the adverbial accusatives occur in succession and refer to correlative times:

- شَعَرَ بِالْحَاجَةِ إِلَى أَنْ يَشْرَبَهُ  
مُصْبِحًا وَمُمْسِيًا      He felt a need to drink it  
every morning and evening.  
Hus. ayy. II, 33, 11
- التَفَتَ إِلَيْهِ سِتْرَ بَلَاكٍ مُحْدِقًا  
وَمُبْتَسِمًا      Mr. Black turned to him,  
glancing and smiling at him.  
Hak. (Zy.) 11, 19
- مَشْلِينِيَا ( زَاهِبًا إِلَيْهِ وَمُسْنِدًا إِيَّاهُ )      Mashliniya (going towards  
him and leaning on him).  
Hak. ahl. 90, 2

Substantives in the circumstantial accusative are used syndetically (see also page 496):

- دَخَلَهَا فَتَى مُرَاهِقًا وَقَلْبًا كَبِيرًا  
رُوحًا حَيًّا وَذَكَاءً وَقَادًا      He entered [the school] as  
an adolescent, all heart,  
a lively spirit, and a  
brilliant intelligence.  
Mah. qah. 13, 3

E The circumstantial accusative is usually undefined; it may, however, be defined by a genitive construction, but is never found preceded by the definite article:

- وَقَفَ أَمَامَهُ مَكْتُوفَ الْيَدَيْنِ      He stood before him with  
his arms crossed.  
'Aww. (Br.) 11, 23
- خَرَجَ صَاحِبِنَا مِنَ الْمَنْظَرَةِ  
مُنْكَسِرَ الرَّأْسِ      Our friend went out of the  
room with his head bowed.  
Hus. ayy. I, 59, 5
- لَأَنَّهُ كَانَ يَكْرَهُ أَنْ يَنَامَ  
مَكْشُوفَ الْوَجْهِ      for he disliked sleeping  
with his face uncovered.  
Hus. ayy. I, 7, 3
- رَأَى فَمَهُ مَفْتُوحًا مُنْفَرَجَ الشَّفَتَيْنِ      He saw his mouth open with  
his lips wide apart.  
'Aww. (Br.) 19, 5

وَحَدَّ, in the circumstantial accusative, is always defined by a suffixed pronoun which refers to the governing noun:

- أَوْتَقِينَ وَحْدَكَ هُنَا؟ Will you stay here alone?  
Hak. ahl. 124,1
- كَانَ سَيِّدُنَا لَا يَغْنِي بِصَوْتِهِ  
وَلِسَانِهِ وَحْدَهُمَا The schoolteacher did not  
sing with his voice and  
mouth alone. Hus. ayy. I,32,7
- أَمَّا أَنَا فَبَقِيتُ وَاقِفًا مُنْفَرِدًا وَحْدِي As for me, I remained standing  
and alone. Gibr. II,92,10
- أَأَنْتِ وَحْدَكَ فِي هَذِهِ الدَّارِ؟ Are you alone in this house?  
Hak. sheh. 17,14
- فَأُمُّهُ وَحْدَهَا هِيَ أُمُّ قَلْبِهِ for only his mother is the  
mother of his heart.  
Raf. wah. I,33,13
- فَإِلَّا يَمَانُ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ For faith in God, the One,  
the Unique, does not need  
miracles. Hai. sir. 56,7
- F As for the position of the circumstantial accusative within the sentence, it follows its governing noun, though not necessarily immediately afterward:
- أَرْسَلْتَهَا إِلَيْكَ تَذَكُّارًا لِتِلْكَ  
الْبَغْمَةِ السَّابِقَةِ I sent them to you in  
memory of [your] great  
kindness. Manf. mag. 35,4
- أَنْ يُحِسَّ الْأَزْهَرُ مِنْ حَوْلِهِ نَائِمًا to feel the al-Azhar asleep  
around him.  
Hus. ayy. II,16,16
- خَرَجَ صَاحِبُنَا مِنَ الْمَنْظَرَةِ  
مَنْكَسَ الرَّأْسِ Our friend left the room  
with his head bowed.  
Hus. ayy. I,59,5
- جَلَسَ عَلَى كُرْسِيِّ قَرِيبًا مِنَ الْفِرَاشِ He sat on a chair not far  
from the bed.  
Mah. qah. 37,1

As we have mentioned above (see page 186), the adverbial accusative is only seldom found preceding

the verb; however, it still follows the noun it modifies:

الْعِرَاقُ - شَاعِرًا بِوُفْرِ خَيْرَاتِهِ الْمَادِيَّةِ، وَمُقَدِّرًا تَارِيخَهُ التِّجَارِيَّ، وَمُدْرِكًا لِقَوَامِ النِّظَامِ الْاِقْتِصَادِيِّ الْحَدِيثِ - يَهْتَوِجُهُ نَحْوُ —	Iraq, aware of its abundant material resources and re-asserting its mercantile history and reaching [new] stature in the modern economic system, is heading toward.... Bat. (Zy.) 12,41
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G The circumstantial accusative can be

a) an adjective:

رَأَيْتُ كَأَنِّي دُفِنْتُ حَيًّا	It seemed to me as if I had been buried alive. Hak. ahl. 42,4
وُجِدَ قَتِيلًا	He had been found murdered. Gibr. I,156,3
مَاذَا عَسَى أَنْ يَصْنَعَ هُوَ وَجِدًا فِي الرَّبْعِ؟	What could he do alone in the building? Hus. ayy. II,180,5

b) an active participle:

أَنْتِ تَسِيرِينَ نَحْوَ الْأَبَدِيَّةِ مُسْرِعَةً	You are hastening toward eternity. Gibr. II,129,4
بَعْدَ حِينٍ قَامَ الشَّيْخُ زَكَرِيَّا مُسْتَأْذِنًا	After a while Sheikh Zakarya stood up, taking leave. Tai. (Zy.) 34,18
مَشَى إِلَيْهِ مُهَدِّدًا	He went toward him, threateningly. Manf. mag. 47,11
ثُمَّ مَاتَ زَوْجِي مِنْ عَشْرِ سَنَوَاتٍ تَارِكًا لِي طِفْلَيْنِ	then my husband died ten years ago leaving me with two children. Nu'. liq. 43,11
إِنَّ اللَّهَ لَمْ يَرْزُقْنِي إِلَّا نَاءً فارغًا	God did not give me the container empty. Hak. sul. 31,4



## c) a passive participle:

حَتَّى رَأَى بَابَ الْحَدِيقَةِ مَفْتُوحًا  
بَيْنَ يَدَيْهِ until he saw the garden  
gate open before him.  
Manf. mag. 32,11

رَأَى عَبْدُ الْمُطَّلِبِ مَعَ الْمَسَاءِ  
إِلَى أَهْلِهِ مَحْزُونًا مَكْرُودًا In the evening Abdu l-Muttalib  
returned to his family, sad  
and exhausted.  
Hus. 'ala. I,16,17

ذَاتَ يَوْمٍ رَجَعَ الْأَعْرَجُ إِلَى الْكُنْ  
طَرُودًا مِنَ الشَّوَارِعِ One day the lame boy, thrown  
out of the streets, returned  
to the hut.  
'Aww. (Br.) 12,7

الْقُرْآنُ نَفْسَهُ يَنْصُرُ عَلَى وُجُودِهِ  
مَكْتُومًا The Koran itself reveals its  
existence in writing.  
Hai. sir. 32,21

مَاتَ الْمُتَوَكِّلُ مَقْتُولًا Al-Mutawakkil was murdered.  
Djir. tar. I,258,15

For a discussion of "impersonal participles" in the  
adverbial accusative, see page 418:

سَقَطَ مَغْشِيًا عَلَيْهِ He fainted.  
Manf. mag. 125,16

When the participle is derived from verbs that have  
a meaning related to time, it retains its temporal  
meaning when used in the circumstantial accusative  
and expresses not *how* but *when* the action was fulfilled  
(see page 178):

كَانَ يَسْتَيْقِظُ مُبَكِّرًا He used to awaken early.  
Hus. ayy. I,9,4

قَدْ ظَلَّ أَيَّامًا يَسْمَعُ هَذَا الصَّوْتَ  
إِذَا عَادَ مِنَ الْأَزْهَرِ صَبِيحًا وَإِذَا  
عَادَ مِنْهُ مُسَيِّيًا For days he kept hearing  
this voice when he came  
back from the al-Azhar every  
morning and evening.  
Hus. ayy. II,3,11

شَعَرَ بِالْحَاجَةِ إِلَى أَنْ يَشْرَبَهُ  
صَبِيحًا وَمَسِيًّا      He felt the need to drink  
it every morning and evening.  
Hus. ayy. II, 33, 11

d) a substantive:

مِنْ الْمَحْزَنِ أَنَّكَ لَمْ تُولَدْ بِنْتًا !      It is a pity that you weren't  
born a girl!  
Mah. zuq. 47, 11

يَقُولُ لِي عَمِّي أَنَّهُمَا تَرَكَانِي طِفْلًا      My uncle tells me that they  
abandoned me as a child.  
'Aww. (Br.) 16, 13

مَرَّ النَّاسُ أَفْرَادًا وَجَمَاعَاتٍ      The people went by, singly  
and in groups.  
Gibr. III, 54, 7

(الِدِّمَاءُ) سَوْفَ تَجْرِي أَنْهَارًا  
كَوْثَرَةٍ      (The blood) will flow like  
mighty rivers.  
Gibr. III, 87, 11

الْمَدِينَةُ الْمَقْلُوبَةُ رَأْسًا عَلَى عَقِبٍ —      the city, turned upside  
down.... Hak. ahl. 70, 13

Here we should include the following correlative constructions:

يَدًا بِيَدٍ      hand in hand.  
Manf. mag. 34, 2

أَنْ رَأَاهَا مُقْبِلَةً عَلَيْهِ وَجْهًا لَوَجْهِهِ      that he saw her coming  
directly toward him  
[face to face].  
Manf. mag. 24, 6

جَانِبًا إِلَى جَانِبٍ      side by side.  
Kay. (Zy.) 27, 37

e) an infinitive:

ثُمَّ أَتَى جِيلُكُمْ خُضُوعًا لِلْمَدِينَةِ  
الْحَدِيثَةِ      then came your generation,  
humbly accepting the new  
culture. Amin (Zy.) 7, 11

أَخَذَ يَتَمَشَّى فِي الْقَاعَةِ ذَهَابًا  
وَجَيْثَةً      He began to walk back and  
forth in the room.  
Manf. sha'. 90, 16

- (كَانَتْ) وَتَتَخَطَّى السَّيَّاحَ وَثَبًا مِنْ  
قُوَّةٍ أَوْ أَنْسِيَانًا بَيْنَ قَصْبِهِ  
Hus. ayy. I, 5, 2 and crossed the fence by  
jumping over it or passing  
through it.
- أُرِيدُ أَنْ أَمُوتَ شَوْقًا وَلَا أَحْيَا  
مَلَأَ  
Gibr. II, 95, 8 I want to die yearning and  
not live weary.
- رَأَى فَرِيتْزَ وَزَوْجَتَهُ وَالْأَوْلَادَ جُلُوسًا  
Manf. mag. 264, 5 He saw Fritz, his wife, and  
the children sitting.

The infinitive may have passive meaning:

- قَدْ عَرَفْتُمْ أَنَّ رُسُلَ الْمَسِيحِ قَدْ  
مَاتُوا قَتْلًا رَجْمًا  
Gibr. I, 191, 8 You know that the Apostles  
of Christ were killed and  
stoned to death.

(For a discussion of the paronomastic use of the circumstantial accusative, see page 444).

## § 100 COPULATIVE VERBS

Arab grammarians have chosen for the copulative verbs and their various constructions the more concrete names of: *كَانَ وَأَخَوَاتُهَا*, "kana and its sisters," *اسْمُ كَانَ*, "the noun of kana," for its subject, *خَبَرُ كَانَ*, "the predicate of kana," for the accusative of such a construction.

They are verbs whose original meanings have faded and they have become either verbal expressions of existence, or expressions of the simplest modifications of existence, in which case they function merely as verbal *copula* that join the subject to a nominal predicate with a resultant modification in the temporal meaning of the verb.

In such constructions, the nominal predicate is actually an adverbial predicative noun and is thus always in the accusative case. After the elimination of the original function of the verb, the adverbial predicative can be considered as a nominal predicate in the accusative.

Hence, Arabic has developed a series of constructions that are logically equivalent to a temporal counterpart of the nominal sentence, which is, by definition, timeless (see Vol. I, § 2).

These verbs may have the function

a) of stating simple existence as a counterpart of a nominal sentence with only one constituent (see Vol. I, § 2);

b) of a verbal *copula* between a noun and its nominal predicate.

## § 101 VERBS OF EXISTENCE

The verbs of existence express the absolute existence of the subject or its existence in a specific place or situation. They are thus equivalent to a nominal sentence with one single element (see Vol. I, § 2) or to a nominal sentence with an adverb or a prepositional phrase as nominal predicate (see Vol. I, § 7).

The verb most frequently used with this meaning is *كَانَ*, "to be," which in this function is called *كَانَ التَّامَّةُ* "the absolute *kana*."

حَتَّى كَانَ الْإِسْلَامُ      until Islam appeared.  
Hai. sir. 77,8

حَتَّى كَانَ يَوْمٌ مِنَ الْأَيَّامِ ذَاقَ  
الصَّبِي فِيهِ الْأَلَمَ حَقًّا      until a day came when the  
boy really felt the pain.  
Hus. ayy. I, 118,4

إِنْ لَمْ يَكُنِ الْبَحْرُ فَلَا تَنْتَظِرُ اللُّؤْلُؤَ  
وَإِنْ لَمْ يَكُنِ النَّجْمُ فَلَا تَنْتَظِرُ  
الشَّعَاعَ وَإِنْ لَمْ تَكُنْ شَجَرَةُ الْوَدِّ  
فَلَا تَنْتَظِرُ الْوَدَّ      If the sea were not there,  
you could not expect pearls  
to exist, and if no stars,  
you could not expect their  
light, and if no rose bushes,  
you could not expect a rose.  
Raf. wah. I, 16,3

وَلَمْ تَكُنْ فِي غُرْفَتِنَا كَهْرَبَاءُ      There was no electricity in  
our room. Jabr. (Br.) 71,26

وَلَكِنْ شَيْئًا مِنْ ذَلِكَ لَمْ يَكُنْ but none of this happened.  
Hus. ayy. I, 103, 3

Other verbs used with an absolute meaning are: *وُجِدَ*, "to be found," "to exist"; however, these are used only in the imperfect:

هَلْ تَوْجَدُ قُوَّةً تَتَغَلَّبُ عَلَى الْمَوْتِ؟ Is there a force that can overcome death?  
Gibr. I, 130, 15

لَا يُوجَدُ غَيْرُنَا نَحْنُ There is no one besides us.  
Hak. sheh. 150, 16

أَيُّوَجَدُ شَيْءٌ أَحْسَنَ مِنَ الرَّحْمَةِ؟ Is there anything more beautiful than mercy?  
Tai. (Zy.) 34, 28

*Note*, however, that the meaning of *وُجِدَ* is frequently specified by a local adverb; cf. the English "there is....":

لَمْ يَكُنْ يُوجَدُ ثَمَّةَ دَاعٍ يَدْعُو إِلَى بَقَاؤِ الْعَرُوسَيْنِ There was no one to invite the bride and bridegroom to stay. Mah. qah. 132, 20  
أَنَّهُ لَا يُوجَدُ ثَمَّةَ فَرْقٍ بَيْنَ أَمْرَاةٍ وَأَمْرَاةٍ that there is no difference between one woman and another. Mah. qah. 130, 14

(For a discussion of *لَيْسَ*, "not to be," as negation of existence, see Vol. I, § 33, and also refer to the verbal *copula* below.)

## § 102 VERBAL COPULA

Copulative verbs are those used as a simple verbal copula between the subject and the nominal predicate. Such sentences are semantically equivalent to a temporal counterpart of nominal sentences in which a noun—whether adjective or substantive—functions as a nominal predicate (see Vol. I, § 7).

The nominal predicate is always in the accusative case<sup>36</sup> and is, in fact, a circumstantial accusative (see page 186):

A **كَانَ** is most frequently used as a verbal *copula*; in this case it is called **كَانَ النَّاقِصَةُ**, "the defective *kana*," by Arab grammarians:

لَمْ أَكُنْ قَاسِيًا مَعَهَا      I was not hard on her.  
Tai. (Zy.) 34,13

أَنْتَ الْيَوْمَ حَبِيبِي وَغَدًا تَكُونُ  
زَوْجِي      Today you are my sweetheart  
and tomorrow you will be my  
husband. Manf. mag. 43,8

سَأَكُونُ سَعِيدًا      I shall be happy.  
Manf. sha'. 138,5

تَعَلَّمَ أَنْ تَكُونَ جَلَدًا      Learn to become strong.  
Raf. wah. I,84,16

كَانَ مُطْمَئِنًّا أَنْ —      He believed that....  
Hus. ayy. I,12,1

كَانَتِ الدَّارُ هَارِثَةً مُفَرَّقَةً  
فِي النَّوْمِ      The house was still, im-  
mersed in sleep.  
Hus. ayy. I,128,12

كَانَ لَهُ صَدِيقًا وَعِنْدَهُ أَثِيرًا      He was his friend and could  
influence him.  
Hus. ayy. II,107,1

B Other verbs can be used in the same way. They, however, do not express existence in an absolute way as **كَانَ** often does, but in a relative way always fol-

36. Note the following examples:

إِنْ كَانَ صَحِيحَ مَا تَقُولُ      if what you say were true.  
Manf. sha'. 29,13

إِذَا كَانَ مَا سَمِعْنَا صَحِيحًا ؟      if what we heard were true.  
Hak. sheh. 137,9

However, no real tendency to use **كَانَ** without the accusative is noticeable.

lowed by a determination in the accusative case or in the form of a prepositional phrase:

a) أَصْبَحَ, "to become," "to be":

قَدْ أَصْبَحْتُ بِسَبَبِ فَعْلَتِهَا مُضْطَهِدًا  
الْأَفْوَاهِ Because of her action I  
had become the victim of  
gossip. Tai. (Zy.) 34,12

أَصْبَحَ خَلِيلٌ تَاجِرًا Khalil became a merchant.  
'Aww. (Br.) 13,4

مُنْذُ هَذَا الْيَوْمِ أَصْبَحَ صَبِيًّا  
شَيْخًا From that day on, our boy  
was a sheikh.  
Hus. ayy. I,37,1

b) زَالَ, "to cease":

In this construction, زَالَ is used only in the negative; the equivalent is the English "still," "yet to be," i.e., "not to cease (to be)":

مَا زَالَ الرَّجُلُ طِفْلًا The man is still a child.  
Hak. sheh. 15,12

أَحَدُهُمَا لَا يَزَالُ شَابًّا One of them was still a  
youth. Hus. ayy. II,6,13

كَانَ لَا يَزَالُ صَغِيرًا He was still young.  
Hus. ayy. I,67,4

كَانَتْ فَاطِمَةُ مَا تَزَالُ طِفْلَةً Fatima was still a child.  
Hai. sir. 129,9

مَا تَزَالُ حَتَّى الْيَوْمِ مَوْضِعَ دَهْشَةٍ  
الْعَالَمِ وَإِعْجَابِهِ which up to this time has  
caused astonishment and  
wonder in the world.  
Hai. sir. 67,3

فَعَلَّمْنَا مَا يَزَالُ قَاصِرًا عَنْ  
تَفْسِيرِ بَعْضِ — for our knowledge is still  
unable to explain some....  
Hai. sir. 42,5

لَمْ يَزَلْ لَدَيَّ الْوَقْتُ — I still have time....  
Hak. sul. 17,5

c) ظَلَّ, "to be," "to continue":

- وَالنَّارُ فِي هَذَا الْمَوْقِدِ تَظَلُّ مُتَقَدَّةٌ  
بَعْدَ ذَهَابِكَ بِثَلَاثَ كَانَتْ قَبْلَهُ  
and the fire on this hearth  
will continue burning after  
your departure as it did  
before it. Gibr. I, 173, 6
- أَمَّا خَلِيلٌ فَلَمْ يَفْهَمْ وَظَلَّ سَدُّوهُ  
As for Khalil, he did not  
understand, but was per-  
plexed. 'Aww. (Br.) 13, 1
- ظَلَّ هُوَ شَاغِصًا إِلَى مَقْصُورَةٍ  
رُوكَّسَانِ  
He continued gazing at Roxane's  
loge. Manf. sha'. 33, 8
- d) صَارَ, "to become," "to be":
- لَقَدْ صِرْتُ وَحِيدًا فِيهِ  
I have been left alone here.  
Hak. ahl. 81, 9
- الآنَ قَدْ صِرْتُ شَيْخًا طَاعِنًا  
I am now a very old man.  
Gibr. II, 63, 12
- أَهَذَا إِلَهَ الَّذِي صِرْتُ كَاهِنَهُ؟  
Is this the deity whose  
priest I have become?  
Gibr. II, 126, 20
- e) يَبْقَى, "to continue (to be)":
- لَمْ يَبْقَ قَادِرًا عَلَى تَوَلَّى أَمْرِ  
مَكَّةَ  
He was no longer able to  
administer the affairs of  
Mecca. Hai. sir. 96, 10
- f) بَاتَ, "to spend the night," "to become," "to be":
- بَاتَتْ غَرِيبَةً فِي أَرْضِ مَوْلِدِهَا  
She became a stranger in  
the land of her birth.  
Gibr. I, 75, 7
- g) بَرِحَ, "to leave," "to cease":
- As a verbal copula بَرِحَ is used only with a negation,  
meaning "to continue," and is equivalent to زَالَ:



مَا بَرَحَ الْعَرَبُ مِنْذُ صَدَرِ الْإِسْلَامِ  
مُخْتَلِفِينَ فِي — Since the earliest days of  
Islam the Arabs have always  
disagreed on....  
Djir. tar. I, 99, 24

لَكِنَّهُ مَا بَرَحَ حَيًّا فِي حُقُولِنَا  
وَكُورِنَا وَبُيُوتِنَا وَقُلُوبِنَا but he is still alive in  
our fields and gardens,  
in our houses and hearts.  
Nu'. kan. 16, 9

وَأَشَدَّ كَذَلِكَ الْإِقْبَالُ عَلَى التَّعَلُّمِ  
أَشَدَّادًا مَا بَرَحَ فِي أَرْيَافِ يَوْمٍ Thus the interest for learning  
became intense and it is  
still growing day by day.  
al-Hus. (Br. II) 1, 9

h) وَجِدَ , "to be found":

وَجِدَ الْأَدَبَ الْعِرَاقِيَّ بَعْدَ قِطْعَةِ  
الْعَرَبِ ذَا طَائِعٍ وَشَخْصِيَّةٍ After the Arab awakening,  
Iraqi literature shows  
character and personality.  
Bat. (Zy.) 12, 14

(For a discussion of لَيْسَ , see Vol. I, § 33, and for  
these verbs when followed by an imperfect, see Vol.  
III.)

## § 103 EXCLAMATIONS

Exclamations are not intended as a manifestation of a mental process, nor do they have the purpose of actual communication of ideas; they are simply expressions of emotion and, thus, interjectional as such, they could be considered independent of any syntactical construction.

Arabic, however, has incorporated most of the exclamatory expressions into syntactical constructions and grammatical functions. This can be explained and fully justified by the psychological process by which we actually make use of exclamatory expressions or the mentioning of a single noun with an interjectional effect for the actual communication of ideas.

Arab grammarians, and quite often Western scholars, frequently make a distinction between interjectional expressions and phrases denoting a wish, reproach,

warning, and the like. The latter phrases are interpreted as elliptical constructions in which the accusative depends upon a verb which is understood. Strictly speaking, even if they could be understood as a part of an elliptical sentence, we have to admit that supplying a verb would efface the exclamatory quality and thus the actual character of the phrase. From the interjectional ending *أَيْ*, understood as an accusative, we arrive at the logical acceptance of this new syntactical category of "accusative of exclamation."

#### § 104 INTERJECTIONAL PHRASES

A The interjectional ending *أَيْ* transforms any noun into an interjectional expression which is often, though not necessarily, preceded by the interjection *يَا* or *وَ*:

*وَ أَسَفًا* ! Oh, what a pity!  
Hak. ahl. 19,2

*وَ فَرَحًا* ! What joy! Hak. (Br.) 43,15

*رَحْمَةً لَكَ* ! Mercy upon you!  
Manf. sha'. 206,14

*رَبَّاهُ* ! Perhaps!  
Hak. ahl. 62,2; Hak. (Br.) 41,25

*رَبَّاهُ* ! Oh, God! Hak. ahl. 117,12

*Note* the following:

*وَلِمَ* ? and why? Mah. qah. 109,7

The feminine ending *ة* is omitted in some expressions:

*اللَّهُمَّ رَحْمَاكَ* ! My God, have mercy!  
Hak. ahl. 22,14

*رَحْمَاكَ يَا نَفْسِ رَحْمَاكَ* ! Have mercy, my Soul!  
Gibr. II,128,1,12,17

Frequently the interjectional character fades until the expression becomes a simple vocative form, which is then preceded by the interjection يَا :

اَنْظُرِي يَا اُمّاهُ ! Look, mother!  
Gibr. I, 158, 16

مَسَاءُ الْخَيْرِ يَا اُمّاهُ ! Good afternoon, mother!  
Mah. qah. 34, 21

B وَ used as an interjection takes the noun following it in the genitive case:

وَاللّٰهُ ! By God! Raf. wah. I, 67, 11

وَحَيَاةِ الْحُسَيْنِ ! By the life of Husain!  
Mah. zuq. 55, 11

C وَيْلٌ, "affliction," "distress," "woe!," is frequently used introducing an interjectional expression. It is followed by a noun in the genitive case or by a prepositional phrase:

وَيْلٌ الْهَارِبِينَ مِنْ شَهَوَاتِهِمْ لَا نَهَمُ  
مِنْ سِجْنٍ إِلَى سِجْنٍ يَهْرَبُونَ وَيْلٌ  
الْهَارِبِينَ مِنْ سُجُونِهِمْ فَهُمْ يَهْرَبُونَ  
مِنْ مُنْقِذِيهِمْ مِنْ حَيْثُ لَا يَعْلَمُونَ  
Pity those who flee from  
their passions, for they  
flee from one prison to  
another, and pity those  
who flee from their prisons,  
for they unwittingly flee  
from their saviors.  
Nu'. liq. 94, 8

وَيْلٌ لِمَنْ يَّقْضِي ! وَيْلٌ لِمَنْ يُدَيِّنُ !  
Woe to those who judge!  
Woe to those who condemn!  
Gibr. I, 117, 10

Note that وَيْلٌ can also be preceded by the definite article:

اَلْوَيْلُ لِي ! Alas! Hak. sheh. 86, 2

and note also the following وَيْلَى, which is equivalent to وَيْلٌ :

وَيْلَى عَلَى ذٰلِكَ الطِّفْلِ الْاَبْيَضِ  
السَّمِينِ Pity this clean, well-fed  
child! Raf. wah. I, 89, 14

وَيْلٌ can also be used as an interjectional particle followed by a suffixed pronoun:

- وَيْلَهُ! Woe unto him! Hak. ahl. 67,3  
 وَيْلَنَا! Woe unto us! Hak. ahl. 38,11  
 وَيْلَكُمْ! Woe unto you!  
 Raf. wah. I,82,9

D The preposition لَ frequently governs a suffixed pronoun; in this case, the prepositional phrase is followed by an undefined substantive introduced by the preposition مِنْ with a specifying meaning; the suffixed pronoun may refer to, and agree with, the noun following it. The expression is always introduced by the interjection يَا:

- يَا لَهُ مِنْ يَوْمٍ! And what a day!  
 Hus. ayy. I,55,15; II,69,17  
 يَا لَهَا مِنْ حَيَاةٍ! What a life!  
 Mah. qah. 112,18  
 يَا لَهُ مِنْ يَوْمٍ وَمَا لَهَا مِنْ  
 صَحَابَا! What a day, and how loath-  
 some the slaughtering of  
 the animals!  
 Hus. ayy. I,125,9  
 يَا لَهَا مِنْ رَكْضَةٍ عَلَى رِجْلِهِ  
 الْعَوَجَا! What a way to run with his  
 crippled foot!  
 'Aww. (Br.) 14,9  
 يَا لَهَا مِنْ صِفَاقَةٍ وَجْهِ! What insolence!  
 Hak. sul. 89,3

but it can also refer to the person to whom the expression is addressed; the preposition مِنْ then introduces an adjective:

- يَا لَهُ مِنْ سَعِيدٍ وَيَا لِي  
 مِنْ شَقِيٍّ! How happy he is, and how  
 unlucky I am!  
 Manf. sha'. 202,7

Note the following interjectional expression:

- يَا لِلْوَيْدِ! Woe! Hak. ahl. 27,14

(For the use of يَا as a "calling particle," see page 216ff.)

# § 105 ACCUSATIVE OF EXCLAMATION

A Other interjectional phrases, expressing a wish, warning, greeting, and similar terms, take the real accusative case, whether they are preceded or not by an interjectional particle. The nouns are usually undefined and pronounced in the pausal form:

صَبْرًا ۙ	Patience!	Hak. ahl. 18,1
عَفْوًا ۙ	Excuse me!	Nu'. liq. 18,5
شُكْرًا لَكَ ۙ	Thank you!	Mah. qah. 63,23
يَا عَجَبًا ۙ	How strange!	Mah. qah. 119,12
مَهْلًا ۙ	Slowly!	Zay. (Zy.) 16,10
مَرْحَبًا ۙ	Welcome!	Hai. sir. 501,2
رَوَدًا ۙ	Slowly!	Zay. (Zy.) 16,11

but they can be defined by a following genitive:

مَعَادَ اللَّهِ ۙ	God forbid!
	Jabr. (Br.) 69,10

B An exclamatory accusative can be used within a sentence as an emphatic attributive to mean blame or praise:

أَنَّ ثَوْرَةَ عَجَبًا ائْتَشَرَتْ فِي كُلِّ مَكَانٍ	that a revolution surprisingly had become countrywide.
	Hai. (Zy.) 14,19

and it can also express a command, wish, or warning:

يَا أَقْوِيَاءَ الْقُلُوبِ مِنَ الرِّجَالِ رِفْقًا بِضَعْفَاءِ النَّفُوسِ مِنَ النِّسَاءِ	Oh, you men of strong heart, be kind to the weak spirits of women. Manf. (Zy.) 30,46
---	--

مَكَانَكَ ! Stay where you are.  
Mah. qah. 77,1

الْمَوْتَ يَا رَبِّ ! Let me die, O Lord!  
Quđ. (Br.) 48,13

The accusative case of exclamation can, in addition, express the person to whom the warning or command is directed:

إِيَّاكَ أَنْ تَضُرَّ هَذِهِ الْمَرْأَةَ بِشَوْءٍ Be careful not to harm this  
woman. Hak. sul. 119,5

إِيَّاكَ أَنْ تَلْعَسَنِي ... إِيَّاكَ أَنْ تَقْطُرَ سَبِيلِي ... Beware of touching me...don't  
stay in my way.  
Mah. qah. 77,1

إِيَّاكَ أَنْ تُؤَسِّرَ لَهُ بِشَيْءٍ ! Take care not to tempt him  
in any way!  
Hak. (Br.) 41,10

إِيَّاكَ وَأَنْ تَتَحَرَّكَ يَا فَاجِرُ ! Don't you dare move, you  
shameless one!  
Mah. zuq. 123,8

C Some nouns used as exclamatory expressions seem to be found as interjections; thus they may lose their noun endings:

إِنْتِبَاه ! Careful! Mah. qah. 98,22

عَظِيم ! Great! Jabr. (Br.) 74,16

D Frequently, words or expressions in an exclamatory function lose their original nature so that they become exclamatory expressions used to emphasize or stress a certain idea or emotion with an effect very much like that of an adverb. They cannot, however, be considered as adverbs, since they still retain their original position and function within the sentence they introduce.

The most common expressions of this kind are:

a) رَبِّ , "many" (e.g., "many a man!"), which can still be considered as an exclamatory accusative —hence its exclamatory or emphatic effect on the noun it governs.

It can be used with a following undefined noun in the genitive case:

رَبِّ صِدْقِي كَانَ أَكْذَبَ مِنْ كَذِبٍ Many a truth is more de-  
ceiving than a lie.  
Nu'. liq. 20,1

رَبِّ زَهْرَةٍ تَلَقَّوْنَهَا عَلَى ضَرْحٍ Many a flower which you find  
on a forgotten grave is like  
نَنْسِي تَكُونُ كَقَطْرَةِ النَّدى — the drop of dew which....  
Gibr. II,11,15

رَبِّ is frequently used together with the adverbial relative pronoun مَا (see Vol. III). As a particle, رَبِّ loses its exclamatory meaning so that it becomes equivalent to an indefinite adverb, "perhaps"; it is, however, used to introduce a complete sentence. The verb will be in either the imperfect or perfect with a non-preterital meaning.<sup>37</sup>

رَبِّمَا سَمِعْتَ فَتَى يَتْلُو الْقُرْآنَ فِي You might hear the hushed  
صَوْتِ هَادِيٍّ مُعْتَدِلٍ but steady voice of some  
young man reciting the  
Koran. Hus. ayy. II,18,10

وَرَبِّمَا عُدْتُ إِلَيْكَ بَعْدَ قَلِيلٍ and perhaps I shall return  
to you shortly.  
Manf. sha'. 241,5

رَبِّمَا غَيَّرَ دِينَهُ He might change his religion.  
Nu'. kan. 51,17

لَأَنَّهُ أَقْوَى مِنْكَ وَرَبِّمَا قَتَلَكَ For he is stronger than you  
are and he might kill you.  
Manf. sha'. 33,3

أُصَدِّقُ ... لَكِنْ رَبِّمَا لَا أَفْهَمُ I do believe...but perhaps  
I do not understand.  
Hak. ahl. 166,5

وَرَبِّمَا أُدِيرَتْ فِي بَعْضِهَا تِجَارَةُ and perhaps in some of them  
السُّكَّرِ وَالْأُرْزِ أَيْضًا sugar and rice were traded  
as well. Hus. ayy. II,11,15

37. The use of the perfect with a non-preterital meaning can be considered as a syntactical remnant of the original exclamatory character of the construction.

or a part of a sentence:

مَنْذُ أُسْبُوعٍ رُبَّمَا أَكْثَرَ مِنْ أُسْبُوعٍ      For a week or perhaps more  
than a week. Hak. ahl. 59,1

كَثِيرًا بَلْ رُبَّمَا عَلَى الدَّوَامِ      often, perhaps rather  
always. Musa adab. 89,7

إِذَنْ هُنَا . فِي هَذَا الْبَهْوِ عَيْنِهِ  
رُبَّمَا فِي هَذَا الْمَوْضِعِ الَّذِي نَقِفُ  
فِيهِ الْآنَ      Then here, in this very  
hall and even perhaps in  
this place where we're  
standing now.  
Hak. ahl. 46,1

For a discussion of رُبَّمَا introducing an optative construction, see Vol. III.

ب) شَتَّانَ (مَا) , "how different is," "how great the difference is":

شَتَّانَ مَا بَيْنَ هَذَا وَبَيْنَ نِشَاطِ  
رُوحِي !      How much that differs from  
spiritual zeal!  
Hai. sir. 41,15

شَتَّانَ بَيْنَ هَذِهِ وَتِلْكَ !      But what a difference be-  
tween the two!  
Mah. qah. 130,13

سُرْعَانَ مَا<sup>38</sup> , "how soon," "very soon," "suddenly":

هَذِهِ الْقُوَّةُ الَّتِي اَنْتَشَرَ الْإِسْلَامُ بِهَا  
سُرْعَانَ مَا وَقَفَتْ وَجْهًا لِوَجْهِ أَمَامِ  
الْمَسِيحِيَّةِ      The strength with which  
Islam spread very soon  
brought it face to face  
with Christianity.  
Hai. sir. 2,12

جَلَسْتُ فِي قَاعَةٍ اِلَّا نَتَظَارَ هُنْبَهَةً  
وَسُرْعَانَ مَا عَادَتِ الْفَتَاةُ مَبْسَمَةً  
قَائِلَةً —      I sat down a while in the  
waiting room, but very soon  
the girl came back smiling  
and said....  
Din (Br.) 60,1

38. On the syntactical function of مَا, see Vol. III.



وَسَرَّعَانَ مَا أَمَدَّتْ يَدَ الْفَلَامِ  
إِلَى أَبِيهِ  
and how quickly the boy  
stretched out his hand  
toward his father.  
Rai. (Br.) 124,19

أَنَّ مَا يَقُولُونَهُ أَوْ يَكْتُبُونَهُ سَرَّعَانَ  
مَا يَصِلُ عِلْمُهُ إِلَى النَّاسِ جَمِيعًا  
that the news of what they  
said or wrote reached all  
the peoples very rapidly.  
Hai. sir. 44,10

E In this chapter, we also have to consider the emphatic formula *مَا أَكْرَمَ زَيْدًا*, "How generous Zaid is!" known as *مَا التَّعْجِبُ* "maz of admiration," followed by *فَعَلَ التَّعْجِبُ*, "the verb of admiration."<sup>39</sup>

This formula should not be understood as a verbal construction, but as an elative in the accusative of exclamation preceded by the interrogative used as an emphatic rhetorical question (see Vol. I, § 44) and followed by the logical subject, which is also in the accusative of exclamation. Therefore, the actual meaning of the expression is "what (who) is more generous than Zaid?" which with an exclamatory meaning becomes "How generous Zaid is!"

The nominal character of this expression semantically explains the fact that it always has an adjectival connotation (see example below). Moreover, it can be used with all adjectives (which will still keep their adjectival meaning):

مَا أَقْسَى الْحَيَاةَ هَهُنَا  
How difficult life is here.  
Gibr. II, 206,15

From the structural point of view the expressions, when used with roots whose middle radical is weak, are not like form IV of such verbs but will always be similar to the elative of the adjectives, e.g.,

مَا أَطْيَبَكَ حَيًّا وَمَيِّتًا  
How noble you were in life  
and death! Hai. sir. 511,18

مَا أَحْوَجَهُ  
How great his need was!  
Mah. qah. 112,10

39. On this construction, see also H. Wehr, *Der arabische Elativ*, Ak. d. Wis. u. d. Lit. Mainz, Geist. u. Sozialwis. Kl. (1952), p. 607 and Brock., *Grund.*, II, 11 and ff.

مَا أَرَوْعَ الْجِبَارَةِ الصَّامَةِ فِي  
الْإِبَانَةِ وَالْإِفْصَاحِ      How wonderful those silent  
stones are in their manifest  
eloquence. Tai. (Zy.) 9,31

The noun in the accusative case following the expression is always defined, either by the definite article or by a genitive construction:

مَا أَجْمَلَ ذَوْقَهُمْ!      How exquisite their taste is!  
Hak. (Zy.) 11,14

مَا أَعْظَمَ هَذَيْنِ الْإِسْمَيْنِ!      How great these two names are!  
Hus. ayy. II,20,1

مَا أَشَدَّ قَسَاوَةَ الْإِنْسَانِ وَمَا  
أَكْثَرَ رَأْفَتِهِ!      How powerful man's cruelty  
is, yet how abundant is his  
pity! Gibr. I,160,10

مَا أَكْثَرَ الْعَابِلِينَ الظَّلُومِينَ فِي  
هَذِهِ الدُّنْيَا!      How numerous are the oppressed  
workers in this world!  
Mah. zuq. 62,20

مَا أَحْوَجَ الْأُمَمَ الْعَرَبِيَّةَ إِلَى هَذِهِ  
الْخَمَائِرِ!      How much the Arab nations need  
such stimuli!  
Musa adab. 175,14

The logical subject, the noun in the accusative case, can be expressed by means of a suffixed pronoun:

مَا أَبْعَدَنَا عَنْ سِرِّ الْعَالَمِ!      How far we are from the  
Secret of the universe!  
Raf. wah. I,34,13

مَا أَهْطَيْتَنِي بِهَذَا مَا أَجْهَلَنِي  
أَعَاهِدُهُ أَنْ —      How naive I was, rather,  
how ignorant of me to promise  
him that....  
Nu'. liq. 21,6

مَا أَسْعَدَنِي الْآنَ بِذِكْرِكَ أَسْمَى  
هَكَذَا!      How happy it makes me now  
that you are saying my  
name that way!  
Hak. sul. 79,6

When two correlative expressions follow each other in a coordinate construction, **مَا** may or may not be repeated before the second expression:

- مَا أَكْثَرَهُنَّ وَمَا أَجْمَلُهُنَّ ! How many and how beautiful they are! Mah. gah. 92,4
- مَا أَسْعَدَنِي وَأَعْظَمَ هَنَائِي ! How happy and blissful I am! Manf. sha'. 101,1
- مَا أَحْسَنَهُ غِنَاءٌ وَمَا أَغْرَبَهُ ! What a beautiful and strange song! Hak. sheh. 5,9

To express the past كَانَ is placed between مَا and the relative:

- يَا لَيْتَكَ تَعْرِفُ وَقَعَ بَرْقَتِكَ عَلَى بَهَاءِ مَا كَانَ أَجْمَلَهُ ! If you only knew the effect of your wire on Baha, how beautiful it was! Nu'. liq. 29,2
- مَا رَأَى وَمَا كَانَ أَكْثَرَ مَا رَأَى ! what he saw, and how many things he saw! Hus. 'ala. II,191,9
- مَا كَانَ أَجْمَلَ تِلْكَ الْأَيَّامِ ! How beautiful those days were! Manf. sha'. 96,5
- مَا كَانَ أَعْظَمَ أَبَا بَكْرٍ ! How great Abu Bekr was! Hai. sir. 20,17

The emphatic meaning of this expression can be strengthened by the interjection يَا preceding مَا:

- يَا مَا أَعْجَبَ إِذْرَاكَ الطُّفُولَةِ وَالْبَهَامَهَا ! How wonderful the discernment and instinct of children are! Raf. wah. I,83,12

and also by the compound particle أَلَا (see Vol. I, § 41):

- أَلَا مَا أَشَبَّهُ الْإِنْسَانَ فِي الْحَيَاةِ بِسَفِينَةٍ فِي أَمْوَاجِ هَذَا الْبَحْرِ ! How similar a man in life is to a ship on the waves of the sea! Raf. wah. I,50,11

When the emphatic expression modifies a nominal sentence, the nominal predicate becomes an apposition to the subject and is thus in the accusative case:

- مَا أَغْرَبَهَا أَمْرًا ! What a strange woman she is! Gibr. III,211,17

- مَا أَحْلَاهَا زِيَارَةً وَقَدْ مَرَّ بِى أَكْثَرَ  
مِنْ عَامٍ وَلَمْ أَرَكَ  
How pleasant a visit this is, since I have not seen you for more than a year. Nu'. liq. 23,9
- مَا أَسْعَدَهُ فَقْتُ رَضِي عَنْهُ الشَّيْخُ  
عَبَّاسُ  
How fortunate the young man is with whom Sheikh Abbas is pleased! Gibr. I,152,13
- مَا أَسْمَاهَا نَظْرَةً —  
How sublime is a glance which.... Raf. wah. I,31,1

The emphatic expression may also be used to modify a following clause, which may be either a noun clause (see Vol. III), a pronominal relative (see Vol. III), or a clause introduced by the adverbial relative لَ (see Vol. III):

- مَا أَجْمَلَ أَنْ تَرَى الْفَلَاحَاتِ  
الْمَشْوَوَاتِ —  
How beautiful to see the slender peasant women....! Sak. (Zy.) 13,18
- مَا أَفْظَعَ مَا تَقُولِينَ  
How hideous what you're saying is! Manf. sha'. 95,4
- مَا أَصْدَقَ مَا قَالُوا  
How true what they say is! Raf. wah. I,55,14
- مَا كَانَ أَحَبَّ إِلَيْهِ أَنْ —  
How much he loved to....! Hus. ayy. I,13,12
- مَا أَكْثَرَ مَا كَانَ أَحَدُهُمْ يَعُودُ  
إِلَى بَيْتِهِ وَفِي يَدِهِ —  
How often one of them would return home carrying in his hand.... Hus. ayy. II,10,9

#### § 106 THE ACCUSATIVE AFTER وَ

Arabic has always used the accusative case after the coordinating conjunction وَ as an expression of a special relationship between two nouns, leaving up to the listener the understanding of the correct connection implied between the nouns.

- مَا أَكْثَرَهُنَّ وَمَا أَجْمَلُهُنَّ ! How many and how beautiful they are! Mah. qah. 92,4
- مَا أَسْعَدَنِي وَأَعْظَمَ هَنَائِي ! How happy and blissful I am! Manf. sha'. 101,1
- مَا أَحْسَنَهُ غِنَاءٌ وَمَا أَغْرَبَهُ ! What a beautiful and strange song! Hak. sheh. 5,9

To express the past كَانَ is placed between مَا and the relative:

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- مَا رَأَى وَمَا كَانَ أَكْثَرَ مَا رَأَى ! what he saw, and how many things he saw! Hus. 'ala. II,191,9
- مَا كَانَ أَجْمَلَ يَوْمِكَ الْآلَاءِ ! How beautiful those days were! Manf. sha'. 96,5
- مَا كَانَ أَعْظَمَ أَبَا بَكْرٍ ! How great Abu Bekr was! Hai. sir. 20,17

The emphatic meaning of this expression can be strengthened by the interjection يَا preceding مَا:

- يَا مَا أَعْجَبَ إِدْرَاكَ الطُّفُولَةِ وَالْهَامَهَا ! How wonderful the discernment and instinct of children are! Raf. wah. I,83,12

and also by the compound particle أَلَا (see Vol. I, § 41):

- أَلَا مَا أَشَبَّهُ الْإِنْسَانَ فِي الْحَيَاةِ بِسَفِينَةٍ فِي أَمْوَاجِ هَذَا الْبَحْرِ ! How similar a man in life is to a ship on the waves of the sea! Raf. wah. I,50,11

When the emphatic expression modifies a nominal sentence, the nominal predicate becomes an apposition to the subject and is thus in the accusative case:

- مَا أَغْرَبَهَا أَمْرًا ! What a strange woman she is! Gibr. III,211,17

- مَا أَحْلَاهَا زِيَارَةً وَقَدْ مَرَّ بِى أَكْثَرَ  
 مِنْ عَامٍ وَلَمْ أَرَكَ  
 How pleasant a visit this is, since I have not seen you for more than a year. Nu'. liq. 23,9
- مَا أَسْعَدَهُ فَتَى رَضِيَ عَنْهُ الشَّيْخُ  
 عَبَّاسُ  
 How fortunate the young man is with whom Sheikh Abbas is pleased! Gibr. I, 152, 13
- مَا أَسْمَاهَا نَظْرَةً —  
 How sublime is a glance which.... Raf. wah. I, 31, 1

The emphatic expression may also be used to modify a following clause, which may be either a noun clause (see Vol. III), a pronominal relative (see Vol. III), or a clause introduced by the adverbial relative مَا (see Vol. III):

- مَا أَجْمَلَ أَنْ تَرَى الْفَلَاحَاتِ  
 الْمَشْهُوقَاتِ —  
 How beautiful to see the slender peasant women...! Sak. (Zy.) 13, 18
- مَا أَفْظَعَ مَا تَقُولِينَ  
 How hideous what you're saying is! Manf. sha'. 95, 4
- مَا أَصْدَقَ مَا قَالُوا  
 How true what they say is! Raf. wah. I, 55, 14
- مَا كَانَ أَحَبَّ إِلَيْهِ أَنْ —  
 How much he loved to...! Hus. ayy. I, 13, 12
- مَا أَكْثَرَ مَا كَانَ أَحَدُهُمْ يَعُودُ  
 إِلَى بَيْتِهِ وَفِي يَدِهِ —  
 How often one of them would return home carrying in his hand.... Hus. ayy. II, 10, 9

# § 106 THE ACCUSATIVE AFTER وَ

Arabic has always used the accusative case after the coordinating conjunction وَ as an expression of a special relationship between two nouns, leaving up to the listener the understanding of the correct connection implied between the nouns.

Arab grammarians call this *وَأَوَّالْمَعِيَّةِ*, "way of simultaneity." The noun in the accusative case is called *التَّغْمُولُ مَعَهُ*, "the object with which something is done."

This apparent subordination by the conjunction is actually a real coordination in which the second noun is introduced as an emphatic statement of invitation or warning and, therefore, is actually an emphatic accusative (see page 202f.).

The emphatic effect of this construction can still be seen in such expressions as:

مَا أَنْتَ وَذَاكَ؟ What has that to do with you? Hus. ayy. I, 77, 13

دَعْنِي وَشَأْنِي! Let me alone! Manf. sha'. 162, 12

Compare the example above with the following:

مَا لَكَ أَنْتَ وَلِهَذَا؟ What is that to you! Mah. zuq. 209, 6

In verbal sentences, *وَ* followed by a noun in the accusative case, is used to introduce a semantically compound subject when a real coordination of the nouns is not intended. In this case the grammatical subject of the verb is usually implied in the verbal form;

*وَ* with the accusative immediately follows the verb:

دَخَلَ وَإِيَّاهُ عِنْدَ وَهْبٍ He went in to Wahb with him. Hai. sir. 107, 11

أَقَامَ وَإِيَّاهَا مَعَ الْجِرْهُمِيِّينَ فِي هَذَا الْمَكَانِ Both stayed there with the Jirhumites. Hai. sir. 89, 18

انْتَقَلَ إِلَى بَيْتِهَا لِيَبْدَأَ وَإِيَّاهَا صَفْحَةً جَدِيدَةً مِنْ صَفَحَاتِ الْحَيَاةِ He went to her house to begin a new page of his life with her. Hai. sir. 123, 6

سَأَطْلُعُ وَإِيَّاكَ فِي التَّرَامِ I shall ride with you on the streetcar. Ghur. (Zy.) 31, 46

فِي الْخَرِيفِ سَأَذْهَبُ وَالْحَبَّ إِلَى — In the autumn I shall go together with Love to.... Gibr. II, 50, 19

حِينَ اشْتَرَكِ إِسْمَاعِيلُ فِي بِنَاءِ  
الْكَعْبَةِ when he collaborated with  
Isma'il in the construction  
of the Kaaba.  
Hai. sir. 91,2

When an actual coordination is intended, both of the subjects will be stated in the nominative case. The verb, however, may agree grammatically with the first subject of the compound:

خَرَجْتُ أَنَا وَأَبُوهُ نَحْوَهُ We went, his father and I,  
toward him.  
Hai. sir. 110,22

but it may also agree with both as a compound subject, and thus be in the plural (see Vol. I, § 28):

أَتَدْرِينَ مَا أَتَّفَقْنَا أَنَا وَأَبُوكَ  
لَيْلَةَ أَمْسٍ؟ Do you know what we, your  
father and I, decided last  
night? Manf. mag. 137,13

Compare, however, with the following:

كُنْتُ أَنَا وَرَفِيقِي نَدْخُنُ ذَاتَ لَيْلَةٍ  
(وَكَاْنَا مِثْلِي ضَيْفَيْنِ فِي الْقَصْرِ) — My two friends and I were  
smoking one night (they  
were, as I was, guests in  
the palace)....  
Raih. mul. 80,16

The use of *وَ* followed by an accusative of person is derived from this construction and has a meaning and function equivalent to a prepositional modification:

مِثْلَمَا تَفْعَلُ الْآمُّ وَطِفْلَهَا as a mother does with her  
child. Gibr. I, 160,3

تَحَدَّثَ وَإِيَّاهُ بِمِثْلِ هَذَا الْحَدِيثِ He spoke to him in the  
same terms. Hai. sir. 374,10

تَحَدَّثْتُ وَبَعْضَ رِجَالِهَا مِنْ تَجَارِ I had talked with some of  
its merchants. Raih. mul. 16,1



سَأَطْلُعُ وَإِيَّاكَ فِي التَّرَامِ I'll ride the streetcar  
with you. Ghur. (Zy.) 31,46

لَعَلَّهَا تَتَنَازَعُ وَنَفْسَهَا Perhaps she was fighting  
with herself.  
Hind. (Zy.) 32,38

أَنْ يَرْتَبِطَ وَإِيَّاهُمَا to unite forces with them.  
Hai. sir. 319,24

It can also be used after infinitives and participles:

إِلَى أَشْتَرَاكِ وَإِيَّاهُ into partnership with him.  
Hai. sir. 360,22

رَأَيْتُ نَفْسِي سَافِرًا وَإِيَّاهُ — I imagined myself going with  
him to.... Raih. mul. 22,18

إِتِّصَالُهُمْ وَإِيَّاهُمْ بِصِلَةِ النَّسَبِ their relationship with them  
through marriage.  
Hai. sir. 91,11

## § 107 THE VOCATIVE

The main difference between the vocative and the exclamatory accusative is that the former is an exclamatory introduction to a speech addressed to a person or to a personified object who or which is present; thus, it is considered definite and concrete. The latter is only an expression of personal emotion without any communication. Both of them share an exclamatory effect, however.

In Arabic, there is no special ending for the vocative. Thus when a person or a personified object is to be addressed, Arabic uses either the nominative or the accusative case which, as it appears in the vocative, is related to the interjectional ending *a* used for the accusative of exclamation (see page 206f.).

The use of either construction—nominative or accusative—has always been governed by definite rules, so that each is permitted only under specific conditions.

In order to emphasize the exclamatory effect of the vocative, some interjectional particles are always used preceding it. The most frequently found are: *يا* and *أيهما*:

A In some especially common vocative expressions, endings are used whose nature has not yet been explained. In modern Arabic, these seem to be the remnant of an older usage and are found only in certain Koranic expressions (e.g., K. XII,4):

يَا أَبَتِ! Oh, my father!  
Hak. ahl. 48,16

In addition, it has always been possible to shorten a personal suffixed pronoun of the first person in some expressions:

يَا رَبِّ! Oh my Lord!  
Gibr. II,104,18; Gibr. II,268,6

يَا نَفْسِ! My soul! Gibr. II,128,1

Note that this shortening of the suffix is, however, not a general rule; e.g.,

يَا إِلَهِي! My God! Hak. ahl. 19,8

يَا رَبِّي! My Lord! Hak. ahl. 120,16

Any noun defined by a suffixed pronoun or by a following genitive can be used in the accusative case as a vocative:

أَبَانَا الَّذِي فِي السَّمَوَاتِ ... Our Father, which art in heaven.... Gibr. I,87,14

مَهْلًا بَنِي قَوْمِنَا! Not so fast, fellow countrymen! Zay. (Zy.) 16,10

بَنِي وَطَنِي! Oh, my compatriots!  
al-Raf. (Zy.) 19,24

B يَا is followed by a noun in the nominative case without nunnation or a definite article, when the noun is in no way further specified by a genitive construction or an apposition:

تَعَالِ يَا مَوْتُ! Come then, Oh Death!  
Gibr. II,101,11

لَا يَا أَسْتَاذُ No, Professor.  
Raih. mul. 67,5

Proper names that are generally used with the definite article lose the article when in the vocative after يَا:

أَلْغَزَالِي al-Ghazali. Hus. ayy. I,95,9  
يَا غَزَالِي Oh, al-Ghazali!  
Hus. ayy. I,95,11

If the noun has a genitive determination, then the accusative case is necessary:

يَا بَنِي أُمِّي Compatriots!  
Gibr. III,41,1  
يَا أَصْدِقَاءَ شَبِيبَتِي الْمُنْتَشِرِينَ Oh, friends of my youth,  
scattered throughout Beirut....  
فِي بَيْرُوتَ — Gibr. II,11,3  
يَا وَلَدَيَّ الْمَسْكِينَيْنِ Oh, my poor boys!  
Raf. wah. I,93,12  
يَا بَنِي الْكِلَابِ Oh, sons of a dog!  
Hus. ayy. I,92,5  
يَا أَخَا جَدِّي Great uncle!  
Raf. wah. I,70,16

The accusative case will also be used with compound proper names:

يَا أَبَا مَيْسُورِ Abu Maisur! Hak. sheh. 129,12  
يَا أَبَا عَلِيٍّ Abu 'Ali! Hai. sir. 257,14  
يَا أَبَا طَالِبٍ Abu Talib! Hai. sir. 185,18

Very frequently, as we have seen in the examples given above, يَا has no other function than to introduce the name or the title of the person to whom the speech is addressed; thus it does not act as an exclamatory:

- لَا شَيْءَ مِنْ ذَلِكَ يَا أَسْتَاذُ Nothing of the kind,  
Professor. Raih. mul. 66,22
- كَانَ لِي أَمْرَاءُ يَا حَضْرَةَ الْأَسْتَاذِ I had, Honored Professor, an  
outstanding and beautiful  
wife. Raih. mul. 67,4
- يَا سَيِّدَ بَلَاكْ Mister Black!  
Hak. (Zy.) 11,10

C **يَا أَيُّهَا** requires the noun following to be in the nominative case and always defined by the definite article. It becomes **أَيْتَهَا** when preceding a feminine noun:

- مَا أَسْمُكَ أَيُّهَا الرَّجُلُ؟ What is your name, oh man?  
Gibr. I,184,6
- أَيْتَهَا الْأَرْمَلَةُ السَّاقِطَةُ! Oh, wretched widow!  
Gibr. I,198,8
- أَيُّهَا السَّيِّئُونَ الضَّعَفَاءُ! Oh, feeble captives!  
Gibr. I,191,16
- أَيُّهَا الْأَعْيَانُ! Oh, you blind ones!  
Hak. ahl. 79,16
- مَاتَ أَهْلِي وَأَهْلُكُمْ أَيُّهَا السُّورِيُّونَ! Syrians! our people are  
dead! Gibr. III,91,9
- أَيْتَهَا الْأَرْضُ! Oh, Earth!  
Gibr. III,215,1

For greater emphasis, **يَا أَيُّهَا** may be preceded by **يَا**, which, in this position, has no influence upon the case of the vocative. It is frequently found preceding a pronominal relative clause:

- يَا أَيُّهَا الَّذِينَ أَنْزَلْتَ عَلَيْهِمُ Oh, you upon whom the token  
of Beauty has descended.  
آيَاتُ الْجَمَالِ Gibr. II,117,5
- يَا أَيُّهَا الَّذِينَ — Oh, you....  
Gibr. II,116,4; 116,12

## § 108 GENERAL DENIAL

The negative particle لَا followed by a noun in the accusative case without either article or nunation is used in Arabic to deny, in an absolute sense, the existence of the noun governed by the negative particle. This construction, which Arab grammarians call نَفْيٌ عَامٌّ, "general denial," or نَفْيُ الْجِنْسِ, "denial of the species," is derived from the accusative of exclamation (see page 206) as an emphatic negation of the noun in question.

A The emphatic character of the construction can still be seen in such expressions as:

لَا بَأْسَ عَلَيْهِ! It won't do any harm!  
Mah. qah. 55,20

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ! There is no power and no  
strength save in God!  
Mah. qah. 35,19

لَا بَأْسَ! It does not matter!  
Hak. sheh. 86,12

لَا خَوْفَ عَلَيْكُمْ You have nothing to fear.  
Gibr. II,117,5

Even though the original affect of the construction usually fades to the point of being a simple negation of existence "there is not....," it has to be used in a direct statement, and the noun governed by the negative particle must be a substantive and immediately follow it:

إِلَى أَيْنَ؟ — إِلَى حَيْثُ لَا حُدُودَ... "Whither?"..."To where there  
are no boundaries...."  
Hak. sheh. 79,9

لَا حَاجَةَ لَنَا بِقَسَمِكَ We do not need your oath.  
Hak ahl. 75,10

وَلَا صِلَةَ بَيْنَهُ وَبَيْنَهَا and there was no connection  
between either of them.  
Hus. ayy. I,34,9

B The noun after لَا in the accusative case is usually followed by a prepositional phrase or an ad-

verb which specifies and determines the meaning of the noun in the accusative:

- لَا سُلْطَانَ لِأَحَدٍ غَيْرِي عَلَيْهَا    Nobody but me has any authority over it.  
Manf. mag. 67,1
- لَا حَاجَةَ بِي إِلَى شَيْءٍ بَعْدَ ذَلِكَ    After this, I don't need anything. Manf. sha'. 61,11
- لَا خَوْفَ عَلَيْكُمْ    You have nothing to fear.  
Gibr. II,117,5
- لَا يَصْبَاحُ هُنَاكَ    There was no lamp there.  
Manf. mag. 100,11

The preposition that modifies the noun in the accusative frequently introduces a noun clause:

- لَا بُدَّ مِنْ أَنْ —    It was necessary to....  
Hus. ayy. I,7,5; I,9,1

This prepositional phrase is frequently omitted:

- وَهُوَ لَا شَكَّ سَيَمْلَأُ عَيْنَكَ    and you, no doubt, will like him. Nu'. liq. 33,7
- إِنَّ الْمَوْتَ لَا بُدَّ آتٍ إِلَيْكَ    Death will inevitably come to you. Manf. sha'. 57,3
- إِنَّهُ لَا بُدَّ يَيْفِضُكَ وَيَحْتَفِرُكَ    He will, no doubt, detest and despise you.  
Manf. mag. 139,14

The preposition introducing the noun clause is frequently omitted (see page 261f.):

- لَا بُدَّ أُنِّي —    I must.... Manf. sha'. 57,2
- لَا رَيْبَ أَنْ —    There is no doubt about....  
Hak. sheh. 87,6

*Note* that لَا بُدَّ at times loses its meaning of necessity ("it is unavoidable") and expresses the meaning of certainty:

مَا أَسْعَدَ هَذَا الشَّابَّ لَا بُدَّ أَنْ  
يَكُونَ ابْنُ أَحَدٍ رَاجِلَاتِ الْهِنْدِ      How fortunate this young  
man is! He must be the  
son of some Indian rajah.  
Hak. ahl. 98,14

The noun in the accusative may also be followed by a substantive or adjective which agrees with it in gender.<sup>40</sup> However, according to both Arab and Western grammarians, it is in the nominative case with the function of a nominal predicate:

لَا شَيْءَ فِي الْعَالَمِ أَبَدَعُ —  
مِنَ الدَّمْعِ      There is nothing on earth  
more wonderful...than tears.  
Manf. sha'. 68,11

لَا عِلَاجَ لَهُ غَيْرَ الْإِمْتِشَاقِ      The only thing to do is to  
draw [our swords].  
Manf. sha'. 55,15

or in the accusative case with an attributive function:

لَا شَيْءَ غَيْرَ الْأَرْضِ!      Nothing but the earth!  
Hak. sheh. 152,14

أُرِيدُكَ أَنْتَ وَلَا شَيْءَ غَيْرِكَ      I want you and nothing  
else. Mah. zuq. 209,12

It may also be followed by a verb for which the noun is the logical subject; the construction is, in fact, an asyndetical relative sentence (see Vol. III):

لَا أَحَدٌ يَدْرِي؟ لَا أَحَدٌ يَدْرِي      "Is there no one who knows?"  
"There is no one."  
Hak. sheh. 11,4

لَا أَحَدٌ يَعْلَمُ      "Nobody knows." ["There is  
no one who knows."]  
Hak. ahl. 41,3

C The negative particle with the accusative following may be used in a subordinate construction. It is found in a noun clause after أَنْ (see Vol. III):

40. Reck., *Arab. Synt.*, p. 118; Wright, II, 97, A.

أَمَّا أَنَا فَأَقُولُ أَنَّ لَا حَدَّ بَيْنَهُمَا  
As for me, I say that there  
is no division between them  
[both]. Nu'. liq. 44,15

أَعْتَرَفْتُ أَنَّ لَا شَيْءَ يَسْتَطِيعُ —  
I recognize that nothing  
can.... Hak. ahl. 79,2

رَأَيْتُ أَنَّ لَا بَدَّ مِنْ الْوُقُوفِ عَلَى  
أَسْبَابِ نَزُولِهَا  
I think that it is necessary  
to study the causes of their  
revelation. Hai. sir. 18,20

It is especially common as an asyndetical relative  
clause:

كَانَتْ شَرًّا لَا بُدَّ مِنْهُ  
It was an unavoidable evil.  
Hus. ayy. I,93,16

ذَلِكَ شَيْءٌ لَا شَأْنَ لِي بِهِ  
That is something that does  
not concern me.  
Hus. ayy. I,61,16

أَنَا رَجُلٌ لَا مَالَ لِي  
I am destitute.  
Hai. sir. 120,23

بِشَيْءٍ مِنَ الرَّأْيَةِ وَالْإِشْفَاقِ  
وَالْحَمَاءِ لَا حَدَّ لَهُ  
with infinite composure,  
concern, and shyness.  
Hus. ayy. I,20,4

حَقًّا إِنَّ الْعِلْمَ بَحْرٌ لَا سَاحِلَ لَهُ  
Indeed, knowledge is a sea  
without a shore.  
Hus. ayy. II,20,1

سُتَقْبِلُ لَا مَعْنَى لَهُ  
a future without any  
meaning. Gibr. II,118,13

and frequently after the indefinite relative pronoun *مَا*:

أَنَّهُ سَمِعَ إِخْوَتَهُ يَصِفُونَ مَا لَا  
عِلْمَ لَهُ بِهِ  
that he heard his brothers  
describing things he did  
not know. Hus. ayy. I,18,1

كَانَتْ قَدْ أَعَدَّتْ لَهُ مَا لَا بُدَّ  
مِنْهُ فِي مِثْلِ هَذَا الْوَقْتِ  
She had already prepared  
what was necessary for such  
an occasion.  
Hus. ayy. I,35,8



D When two correlative expressions governed by *لَا* follow each other in a coordinated construction, none of the nouns after the negative particle will take the definite article. With regard to case, according to the grammarians, one is free to use the accusative or the nominative in either or both;<sup>41</sup> it seems, however, that the use of the accusative case in both is the most common:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ      There is no power and no strength save in God!  
Mah. qah. 35,19

مِنْ لَا شَرَفَ لَهُمْ وَلَا وَجْدَانَ      of those who have neither honor nor feeling.  
Nu'. liq. 34,12

لَا مَصْبَاحَ هُنَاكَ وَلَا ضِيَاءَ      There was neither lamp there nor light.  
Manf. mag. 100,11

لَا نَاصِرَ لِي وَلَا مُعِينَ      I have no one to help me.  
Manf. mag. 49,15

(وَجَدْتُ) شَيْئًا لَا حَدَّ لَهُ      (I found) something unlimited and endless.  
وَلَا نِهَآيَةً      Gibr. II,113,7

*Note* that when the two correlative nouns have the same prepositional modification, it will only be expressed after the first noun (see page 256f.):

As a negative answer, equivalent to the English negative indefinite pronoun "nothing," *لَا شَيْءٌ* ("there is no...") is used regardless of the actual meaning of the construction or of the case required by the question (see Vol. I, § 48):

وَمَاذَا أَجَابَتْ؟ — لَا شَيْءَ      "What did she answer?"...  
"Nothing!" Hak. ahl. 82,10

وَمَاذَا تَرَى؟ — لَا شَيْءَ      "What do you see?"...  
"Nothing." Hak. sheh. 9,14

41. See Reck., *Arab. Synt.*, p. 120; Wright, II, p. 97, C.

- مَاذَا تَقُولِينَ ؟ — لَا شَيْءَ "What are you saying?"...  
 "Nothing." Hak. sheh. 60,7
- أُرِيدُكَ أَنْتَ وَلَا شَيْءَ غَيْرِكَ I want you and nothing else.  
 Mah. qah. 209,12

Note the following<sup>42</sup>:

- كَأَنَّهُ لَا شَيْءَ As if he were nothing.  
 Hus. ayy. I, 60,8
- أَنَا كُلُّ شَيْءٍ وَأَنْتَ لَا شَيْءَ I am everything and you  
 nothing. Hak. sheh. 46,12

(For a discussion of the compound particle لَا سَيِّمًا see Vol. III.)

E Frequently the negative particle لَا with the accusative it governs is used to fill the noun's function, either of an appositive:

- إِلَى عِبَادَةِ اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ to the worship of God, the  
 Unique, the Only One.  
 Hai. sir. 365,4

or as a predicate in a nominal sentence:

- إِذَا كَانَ نِضَالُ هَذِهِ الطَّوَائِفِ لَا بُدَّ مِنْهُ — if the dispute between these  
 factions was unavoidable....  
 Hai. sir. 281,7
- أَنَّ يَوْمًا قَرِيبًا لَا بُدَّ أَنْ يَفْتَحَ اللَّهُ لَهُمْ فِيهِ أَبْوَابَ مَكَّةَ that a day was undoubtedly  
 coming in which God would  
 open Mecca's gates to them.  
 Hai. sir. 364,14
- كَانَ لَا بُدَّ أَنْ يَتَكَلَّمَ He must speak.  
 Mah. qah. 146,21

42. In the following example:

- شَيْءٌ خَيْرٌ مِنْ لَا شَيْءَ Something is better than nothing.  
 Mah. qah. 28,15

it cannot be ascertained whether شَيْءٌ is to be considered in the accusative (لَا شَيْءٍ) or in the genitive dependent on the preposition مِنْ.

F When the prepositional phrase which usually accompanies such expressions as, e.g., *لَا رَيْبَ فِي* or *لَا بُدَّ مِنْ* is omitted, they are then frequently used in an adverbial function. The expressions may or may not be introduced by the conjunction *وَ* and are rather free in the position they assume within the sentence:

هُوَ وَلَا رَيْبَ قَدْ قَالَ ذَلِكَ  
خَوْفَ الْرِدَّةِ !  
Undoubtedly he said that  
for fear of apostasy!  
Hak. (Br.) 43,3

مَوْضِعُ الْكِتَابِ هُوَ السَّبَبُ الْأَوَّلُ  
فِي الْإِقْبَالِ عَلَيْهِ لَا رَيْبَ  
The subject matter of the  
book is undoubtedly the  
main reason for its ac-  
ceptance. Hai. sir. 25,7

وَالْأَفَانَا قَاتِلُهُ لَا مَحَالَةَ  
Otherwise I would surely  
kill him. Nu'. liq. 110,12

إِنَّهُ لَا بُدَّ يَبْغِضُكَ وَيَحْتَرِقُكَ  
He will certainly hate and  
despise you.  
Manf. mag. 139,14

هِيَ لَا شَكَّ تُحِبُّ  
She is undoubtedly in love.  
Mah. qah. 135,19

هَؤُلَاءِ وَلَا رَيْبَ رِجَالُ دَقْيَانُوسَ  
They are undoubtedly  
Dacianus' people.  
Hak. ahl. 38,13

إِنَّ هَذَا الرَّجُلَ أَحْمَقُ وَلَا شَكَّ  
No doubt this man is stupid.  
Hak. ahl. 83,9

Note that with this function the expressions may also precede an adjective, e.g., in a nominal sentence; however, they do not influence the adjective's case:

هُوَ لَا بُدَّ مَنَّهُ إِلَى تَغْلِبِ طَائِفَةٍ  
عَلَى سَائِرِهَا  
the dominance of one [faction]  
over all the others would be  
unavoidable.  
Hai. sir. 281,7

إِنَّ الْمَوْتَ لَا بُدَّ آتٍ إِلَيْكَ  
Death will inevitably reach  
you. Hak. sheh. 57,3

إِنْ كُنْتَ لَا بُدَّ آخِذًا بِهِ أَحَدًا  
if you must blame somebody  
for it. Manf. mag. 179,15

## § 109 THE ACCUSATIVE AFTER PARTICLES

Under this heading, we shall study a series of particles of different origin and varying syntactical character which have in common the fact that they usually govern a noun in the accusative case. Arab grammarians call them *إِنَّا وَأَخَوَاتُهَا*, "*inna* and its sisters," with the accusative known as *خَبَرُ إِنَّا*, "the predicate of *inna*." For practical purposes, other particles, like *أَنَّ* and *لَكِنَّ*, which have a common origin and similar construction will be studied here, although they are not followed by a noun in the accusative.<sup>43</sup>

A *إِنَّ* and *أَنَّ* are, in fact, demonstrative elements which originally had an emphatic interjectional character; they are used in order to direct the mind of the listener toward a specific noun in the accusative case on which they exert their governing emphatic influence. The accusative here is thus related to the accusative of exclamation (see page 202f.).

The noun in the accusative does not belong to the following sentence structurally, nor must it necessarily be the grammatical subject; as a consequence, it has to be re-presented in the sentence in the proper place and proper syntactical function by means of a personal pronoun.

In two instances, however, the accusative has been incorporated into the following sentence. This occurs: 1) when the emphatic accusative is simultaneously the logical and the grammatical subject; it need not be repeated, since the repetition itself seems to carry a special emphatic effect; 2) when the accusative is the grammatical subject of a nominal sentence with inverted word order (see Vol. I, § 12).

Thus, the following constructions are possible:

إِنَّ الرَّجُلَ هُوَ فِي الدَّارِ	Certainly the man is in the house. [There this
إِنَّ الرَّجُلَ فِي الدَّارِ	man! he is in the house.]
إِنَّ الرَّجُلَ قَتَلَ	This man has certainly killed.

43. On the use and function of these particles within a compound, see Vol. III.

إِنَّ الرَّجُلَ قَتَلَ زَيْدًا      Indeed the man, Zaid has  
killed him.

إِنَّ الرَّجُلَ مَاتَ أَبُوهُ      Certainly the man's father  
has died. [Certainly the  
man, his father has died.]

The same types of constructions are possible with  
أَنَّ (see page 234) and with لَكِنَّ (see page 235).

The normal word order in these constructions, as  
it appears in the preceding examples, is for the ac-  
cusative to immediately follow the particle. When this  
order is not observed and the accusative is not placed  
directly after the particle, two constructions are  
possible:

a) The logical subject remains in the accusative  
case, regardless of its position in the sentence.  
This, however, occurs only in nominal sentences:

إِنَّ عَلَى بَابِ عُرْفَتِي ضَابطًا      There is an officer at the  
door of my room.  
Qud. (Br.) 48,5

عَلَى أَنَّ فِي بَعْضِ الْمَدَنِ الْكُبَرَى  
كَالْقَاهِرَةِ مَثَلًا أَسْوَاقًا —      But in some large cities  
—in Cairo, for example—  
there were several markets.  
Djir. tar. I, 193, 19

اقْرَأْ هَذَا الْكِتَابَ فَإِنَّ لَكَ فِيهِ  
ذِكْرًا      Read this letter, for you  
are mentioned in it.  
Manf. mag. 29, 14

كَأَنَّ فِي السَّمَاءِ مَلَكًا وَجَّهَ  
الْبَصَاحَ إِلَيْهَا      as if there were an angel  
in heaven directing light  
toward her.  
Raf. wah. I, 86, 10

b) The particle takes a personal suffix (third  
person, masculine) which is of general reference to  
the following sentence and upon which it exerts its  
governing influence. This construction is especially  
frequent with verbal sentences, but it is also used  
with nominal sentences (see page 430f.):

وَاللَّهُ يَعْلَمُ أَنَّهُ مَا مِنْ أَحَدٍ  
مِنْهُمْ يَعْلَمُ —      God knows that none of them  
knows.... Manf. mag. 25, 17



but the nominal predicate will follow in the nominative case (see Vol. I, § 3):

أَنَّ قَلْبَكَ نَقِيٌّ طَاهِرٌ؟ that your heart is clean  
and pure? Manf. mag. 35,16

إِنَّ الْأَمِيرَةَ مَسِيحِيَّةٌ The Princess is Christian.  
Hak. ahl. 85,15

إِنِّي خَائِفٌ I am frightened.  
Hak. ahl. 151,16

The particle may govern more than one noun in the accusative case:

إِنِّي لَا أَعْرِفُ أَنَّ فِيكَ عَثَّةَ الْأَطْفَالِ I know that you like  
وَمِيلَهُمْ إِلَى اللَّهْوِ وَالضَّحَكِ وَشَيْئًا children's jests and you  
مِنْ قَسَوَتِهِمْ have their liking for fun  
and laughter, and some of  
their cruelty.  
Hus. ayy. I, 147,13

كَأَنَّنِي وَإِيَّاهُ وَاحِدٌ as if he and I were one  
single being.  
Nu'. kan. 11,5

لَأَنَّنِي لَا أَعْتَقِدُ أَنَّ عَهْدًا مِثْلَ For I do not believe that  
عَهْدِكَ الْغَادِرِ وَوَدًّا مِثْلَ وَدِّكَ a false promise and a love  
as faithless as yours de-  
serve to....  
Manf. (Zy.) 30,29

إِنَّ طَلِبَةَ الْجَامِعَةِ وَطَلِبَةَ جَمِيعِ The university students  
الْمَدَارِسِ الْعُلْيَا وَالثَانَوِيَّةِ and the students of all  
colleges and secondary  
schools.... Hai. (Zy.) 14,8

C As we have stated, the noun in the accusative case may have different functions in the following constructions:

a) As subject, in a nominal sentence:

إِنَّ الرَّاهِبَ فِي الدَّيْرِ نَظِيرُ A monk in a convent is  
الْجُنْدِيِّ فِي سَاحَةِ الْحَرْبِ like a soldier on the  
battlefield.  
Gibr. I, 161,8

أَنَا رَجُلٌ جُنْدِيٌّ سَادِحٌ that I am a simple soldier.  
Manf. sha'. 22,17

إِنَّ الْعِلْمَ بَحْرٌ لَا سَاحِلَ لَهُ Knowledge is a sea without  
a shore. Hus. ayy. 20,1

إِنَّكَ خَائِفٌ You are afraid.  
Hak. ahl. 55,6

or in a verbal sentence:

أَنَّهُ قَدْ حَفِظَ الْقُرْآنَ that he had memorized the  
Koran. Hus. ayy. I,39,14

أَنَّهُ كَانَ يُحِبُّ الْغِنَاءَ that he loved to sing.  
Hus. ayy. I,32,3

وَأَنَّهُمْ لَا يَعْلَمُونَ They do not know.  
Hak. (Zy.) 11,36

عَلَى أَتَى مَا ذَهَبَتْ بَعِيدًا But I have not gone far.  
Manf. mag. 10,5

وَإِنَّا لَنَسْتَطِيعُ — We shall never be able  
to.... Musa adab. 27,12

b) As a genitive:

لَأَنَّهُ لَيْسَ لَهُ تَرَاثٌ for he has no legacy.  
Hak. (Zy.) 11,36

حَتَّىٰ إِنْ بَعْضَ الْخُلَفَاءِ فِي هَذَا so that the mothers of some  
caliphs were Byzantine at  
الْعَصْرِ كَانَتْ أُمَّهُنَّ رُومِيَّةً that time.  
Amin zuh. I,65,18

أَنَّ الْبَطْلَ لَيْسَ فِي وَجْهِهِ that there is no sign of  
sorrow in a child's face.  
Raf. wah. I,86,11

c) As an accusative object:

فَإِنِّي لَيَسْعِدُنِي أَنْ — For it makes me happy  
to.... Hai. sir. 65,17



- أَنَّ هَذِهِ الْكُتُبَ الثَّلَاثَةَ تَرْجَمَهَا  
أَبْنُ الْمَقْفَعِ that Ibn al-Muqaffa' trans-  
lated these three books.  
Amin duh. I, 208, 14
- لِأَنَّ الرَّجُلَ يُمْكِنُهُ أَنْ يَتَخَلَّصَ  
مِنْ عَوَاقِبِ جَهْلِهِ for man can free himself  
from the consequences of  
his ignorance.  
Q. Amin (Zy.) 5, 25

# § 110 إِنَّ

Of all the originally emphatic particles, only **إِنَّ** has preserved its basic effect on the sentence following it. As for its syntactical function, it emphasizes the statement which it introduces, without any connecting value; thus **إِنَّ** can be used at the very beginning of the sentence as long as its emphatic character permits it, and it can be combined with coordinating conjunctions without change in meaning:

- إِنَّهُنَّ سَفِيرَاتُ الْعِلْمِ لَا الْهَوَى They are ambassadors  
of knowledge, not of love.  
Mah. qah. 5, 18
- نَعَمْ هَذَا هُوَ الْفَرْقُ الْوَحِيدُ بَيْنَنَا  
وَبَيْنَهُمْ إِنَّهُمْ لَا يَعْلَمُونَ مَا عِنْدَهُمْ  
مِنْ كُنُوزٍ Yes, indeed, this is the  
only difference between  
them and us: they do not  
know the treasures they  
have. Hak. (Zy.) 11, 46
- لَا... لَا، إِنَّ الَّذِي غَرَسَ فِي  
قَلْبِي هَذِهِ الْأُمُالَ الْحَسَنَةَ  
وَإِنَّ الَّذِي أَنْبَتَ فِي جَنَاحِيْ Manf. mag. 9, 15

For a discussion of **إِنَّ** after **وَقَدْ** and after **حَتَّى** see Vol. III. On the expression **حَقًّا إِنَّ**, see page 249f.

For greater emphasis the particle **لِ** is frequently used after **إِنَّ**, without any change in construction, namely

- a) before the nominal predicate, in normal word order:

إِنَّهُ لَسَاحِرٌ مِّنْ غَيْرِ شَيْءٍ He is undoubtedly a sorcerer. Nu'. liq. 75,11

إِنَّهَا لَوَصِيَّةٌ غَرِيبَةٌ That is certainly a strange request. Nu'. liq. 18,11

إِنَّ الصَّدَاقَةَ لَشَيْءٌ عَظِيمٌ Friendship is certainly a great thing. Hak. sul. 162,12

إِنَّهُ لَكَذَلِكَ He was in such a situation. Manf. mag. 92,13

b) before the accusative governed by إِنَّ , with an inverted word order:

إِنَّ لِهَذَا كُلِّهِ لَشَأْنًا All this is certainly important. Hus. 'ala. II,72,17

إِنَّ فِي قَلْبِ كُلِّ وَاحِدٍ مِنْهُمْ لَأَثَرًا قَوِيًّا It certainly had a great influence on each of their hearts. Hus. 'ala. II,199,12

c) before the verb, mostly in the imperfect which usually takes the meaning of a present:

— إِنِّي لَأَرْجُو أَنْ I certainly hope that.... Nu'. liq. 16,16

— إِنِّي لَأَعْرِفُ أَنْ I do know that.... Hus. ayy. I,146,14

أَخْرِجْ مِنْ هُنَا إِنِّي لَأَرْجُو مِنْكَ Get out of here, I beg you. Hak. ahl. 132,15

إِنَّ الصَّبِيَّ لَيَنْسَى كُلَّ شَيْءٍ قبل أَنْ The boy would certainly forget everything before.... Hus. ayy. I,132,12

# § 111 إِنَّ

إِنَّ is called إِنَّ الْمَخْفِقَةَ , "the lightened in," by Arab grammarians. It has no governing influence; it may be followed by a verbal sentence and may also be

strengthened by the particle **لَ**. **إِنَّ** does not seem to be generally used by all authors but rather only as an intended anachronism.<sup>44</sup>

**إِنَّ كَانَ فِي ذَلِكَ الْوَقْتِ لَصَبِيٍّ جَدِّ وَعَمِلٍ** At that time he was, indeed, a serious and hard-working boy. Hus. ayy. I, 148, 7

**إِنَّ كَانُوا لَيَجِدُونَ فِيهِ ضُرُوبًا مِّنَ الْقَشِّ وَالْوَأْنَا مِّنَ الْحَصَى وَفُنُونًا مِّنَ الْحَشَرَاتِ** They used to find different kinds of straw, pebbles, and insects in it. Hus. ayy. I, 150, 8

#### § 112 **أَنَّ** (AND **أَنَّ**)

**أَنَّ** and **أَنَّ**<sup>45</sup> are of the same origin as **إِنَّ** and **إِنَّ**, that is to say, they all are demonstrative elements of interjectional value used to direct the attention of the listeners to a certain part of the speech. However, while **إِنَّ** and **إِنَّ** have preserved to a certain extent their emphatic and interjectional character, "verily," "indeed," **أَنَّ** and **أَنَّ** have only retained their demonstrative aspect, shown in the fact that they are used exclusively to introduce a complete clause as a part of a compound.

The usual classification of **أَنَّ** and **أَنَّ** among the conjunctions is dependent of course on the definition of the conjunction. However, these particles have a function in the Arabic sentence completely different from the normal function of a conjunction: they cannot unite words, phrases, or sentences. They merely refer to the following sentence, which automatically becomes a clause with a function equivalent to that of a substantive (see Vol. III).

The main difference between **أَنَّ** and **أَنَّ** is that the former introduces a statement which is understood

44. Taha Husain, e.g., adds an explanatory footnote to both sentences, since the edition of the book seems to be intended primarily for young readers.

45. This particle is mentioned here for practical purposes only. For information on **أَنَّ** when introducing a noun clause and its relationship to the main clause, see Vol. III.

as independent and complete as a syntactical unit, while the latter is understood and presented as a part of a compound; thus it cannot be used independently or at the beginning of a syntactical unit (see Vol. III).

As for the construction of **أَنَّ**, it is followed by a noun or pronoun in the accusative case following the patterns shown on page 227f:

أَنَّ قَلْبَكَ نَعِي طَاهِرٌ      that your heart is clean  
and pure?  
Manf. mag. 35,16

أَنَّهُ أَكَلَ ذَاتَ يَوْمٍ دَهَسًا      that one day he ate molasses.  
Hal. sir. I,20,12

(For additional information on the accusative following **أَنَّ** and for a discussion of this particle introducing a noun clause see Vol. III.)

### § 113 لَكِنَّ (AND لَكِنَّ)

**لَكِنَّ** and **لَكِنَّ** belong to the group of demonstrative particles with an interjectional character. Their function is still related to that of **إِنَّ** and denotes the stressing of a subsequent statement as opposed to a preceding one; their adversative meaning is derived from this. Since they have no connecting value by themselves, they are usually introduced by the coordinating conjunction **و**.

A **لَكِنَّ** is always followed by a nominal or inverted verbal sentence and governs a noun in the accusative case, following the same pattern as **إِنَّ** (see page 227f.):

وَلَكِنَّ أَحَدًا لَا يُرِيدُ أَنْ يَزُورَنِي      but nobody wants to visit  
me. Qud. (Br.) 54,26

وَلَكِنَّ شَيْئًا مِنْ ذَلِكَ لَمْ يَكُنْ      but none of that happened.  
Hus. ayy. I,103,3

لَكِنِّي ذَاهِبَةٌ قَرِيبًا إِلَيْهِ      but I am going to him soon.  
Nu'. liq. 40,10

لَكِنِّي بَقِيتُ صَامِتًا but I remained silent.  
Gibr. I, 116, 17

لَسْتُ عَمِيقًا لَكِنِّي عَلَى الدَّوَامِ وَاضِحٌ I am not profound but I  
am always clear.  
Musa (Zy.) 2, 34

لَكِنَّ عَمَّهُ أَبَا طَالِبٍ كَانَ — but his uncle, Abu Talib,  
was.... Hai. sir. 120, 14

لَكِنَّهُ مُظْلِمٌ But it is dark!  
Hak. ahl. 39, 8

In a nominal sentence, the accusative after لَكِنَّ may remain in its proper place within the sentence, separated from the particle:

وَلَكِنَّ لِلْقُوَّةِ آلاَئِمَّةٌ حَدُودًا But human endurance has  
its limitations.  
Hak. yaum. 40, 11

وَلَكِن لِي مَعَ سَيِّدِنَا شَأْنًا آخَرَ But I have another matter  
to take up with your  
school teacher.  
Hus. ayy. I, 59, 4

وَلَكِن هُنَاكَ إِلَى جَانِبِ هَذَا But there is another,  
more important, consider-  
ation here. Hai. sir. 281, 15

لَكِن, on the other hand, has no governing influence<sup>46</sup>; its adversative effect is directed upon the statement following it rather than upon a specific part. It can be used to introduce a nominal or a verbal sentence:

وَلَكِن هُوَ أَمْرٌ but he is beardless.  
Gibr. I, 158, 21

وَلَكِن أَيْةُ نَجَاةٍ هَذِهِ الَّتِي — But what deliverance is  
that which...?  
Hak. ahl. 17, 12

46. This particle is mentioned here for practical purposes only. For additional information on لَكِن when introducing adversative constructions, see Vol. III.

كُنْتُ أَتَنَظَّرُكَ عَلَى مَقْعَدٍ قَرِيبٍ بَابِ  
الْمَلِكِ وَلَكِنْ غَلَبَنِي النَّعَاسُ

Sitting close to the King's chamber, I was waiting for you, but drowsiness overcame me. Hak. ahl. 123,10

أَنَا أَعْفِيكَ الْيَوْمَ مِنَ الْإِقْرَاءَةِ  
وَلَكِنْ أُرِيدُ أَنْ أَخَذَ عَلَيْكَ عَهْدًا

I will excuse you today from the recitation, but I want you to swear something. Hus. ayy. I,45,7

وَلَكِنْ نَحْنُ الْفُقَرَاءُ قَدْ تَشَبَّهْنَا  
بِأَقْوَالِكَ

But we, the poor, hang on your words. Gibr. II,153,9

The adversative effect of the particles can frequently be directed onto an isolated part as opposed to another correlative part, often one being negative; for example:

a) after لَكِنْ introducing a nominal sentence:

كَانَ يَشْعُرُ شُعْرًا غَائِبًا وَلَكِنَّهُ  
قَوِيَ بَأْنٌ —

He had a vague but strong feeling that.... Hus. ayy. II,17,3

أَنَّ هَذِهِ الْقُوَّةَ لَيْسَتْ فِي الْأَرْضِ  
وَلَكِنَّهَا فِي السَّمَاءِ

that such a power does not exist on earth, but only in heaven. Hus. 'ala. II,14,21

لَيْسَ جَمَالُكَ هُوَ الَّذِي أَسْرَنِي  
وَلَكِنَّهُ جَيْشُكَ

It has not been your beauty that has imprisoned me but your army. Hak. sul. 45,7

b) or after لَكِنْ introducing either the part in question:

نَعَمْ أَنَا بِحَاجَةٍ وَلَكِنْ إِلَى غَيْرِ الْمَالِ

Yes, I am in need, but not of money. Gibr. III,82,6

هَنَا أَشْتَدَّ غَضَبُ الشَّيْخِ وَلَكِنْ عَلَى  
سَيِّدِنَا لَا عَلَى الصَّبِيِّ

At this point, the Sheikh's anger became violent, but against the school teacher, not against the boy. Hus. ayy. I,60,16

لَا عَنْ اسْتِهْتَارٍ وَلَكِنْ عَنْ كَسَلٍ not because of wantonness,  
but because of negligence.  
Mah. zuq. 41,20

or a noun clause introduced by **أَنَّ** or **أَنْ**:

أَنْتَ تَعْلَمِينَ الْآنَ أَنَّ فِي هَذِهِ  
الْحَيَاةِ مَعْنًى لَا تُخْفِيهِ الْمَوْتُ  
وَلَكِنْ أَنِّي لِلْبَشَرِ تِلْكَ الْمَعْرِفَةُ  
— أَلْتِي You know now that this life  
has a meaning which cannot  
be concealed by death, but  
that I am that knowledge  
for mankind which....  
Gibr. III,153,9

(For additional information on the above particles,  
see Vol. III.)

#### § 114 لَعَلَّ (عَلَّ)

**لَعَلَّ** is usually preceded by the emphatic particle **لَ**.  
It was originally a verb that has completely lost its  
verbal character. The explanation given by the Arab  
grammarians for its use **لِيَتَوَقَّعَ رَجُلًا أَوْ مَخُوفًا**, "to express the  
expectation of something that one either waits for or  
is afraid of," or simply, **لِلتَّوَقُّعِ**, "for expectation,"  
does not always express its meaning in modern Arabic.

It has become a particle of emphatic uncertainty,  
and governs a noun in the accusative case; thus it is  
always followed by a nominal or inverted verbal sen-  
tence:

لَعَلَّكَ فِي حَاجَةٍ إِلَيْهِمَا Perhaps you need both of  
them. Din (Br.) 63,1

لَعَلَّهُ آتٍ إِلَى السَّاحِرِ Perhaps he is coming to  
the sorcerer.  
Hak. sheh. 12,13

عَلَنِي أَسْتَطِيعُ أَنْ — Perhaps I can....  
Manf. sha'. 28,10

لَعَلَّنَا نَسْتَطِيعُ أَنْ نُخَلِّصَ حَيَاةَ  
أُمِّ بَهَاءَ Perhaps we can save the  
life of Baha's mother.  
Nu'. liq. 26,10

- لَعَلَّهَا بِخَيْرٍ I hope she is well.  
Manf. mag. 12,11
- عَلَّكَ تَجِدُ السَّبِيلَ إِلَى مُوَأَاتِي هُنَاكَ Perhaps you will find a way to get in touch with me here. Manf. mag. 102,12
- لَعَلَّكَ تَجِدُ بَيْنَهَا شِفَاءً لِنَفْسِكَ الْحَاثِرَةِ You might find a remedy for your troubled soul among them.  
Hus. 'ala. I,5,16
- وَلَعَلَّ أُمُّهُ حَدَّثَتْهُ طَوِيلًا عَنْ هَذَا الْأَبِ الْمَحْبُوبِ and perhaps his mother spoke to him for a long while of his beloved father.  
Hai. sir. 113,10
- مَنْ يَدْرِي؟ لَعَلِّي هِيَ "Who knows? Perhaps I am she." Hak. ahl. 162,10
- كَانَ يَسْكُنُهَا شَابٌ لَعَلَّهُ كَانَ أَكْبَرَ مِنْ هَؤُلَاءِ الطَّلَابِ شَيْئًا A young man occupied it. He was perhaps a little older than these students.  
Hus. ayy. II,63,4

It is also used in order to emphasize a question:

- أَلَعَلَّهُ وَائِقٌ مِنْ أَنَّ مَا خَلْفَ السِّتَارِ لَيْسَ جَمِيلًا كَالَّذِي أَمَامَهُ؟ Is he so certain that what is behind the curtain [of death] is not as beautiful as what is in front of it?  
Nu'. liq. 28,4
- أَلَعَلَّكَ عَلَى سَفَرٍ؟ Are you going away perhaps?  
Nu'. liq. 18,1
- أَلَعَلَّهُ عَلَى صَوَابٍ وَالنَّاسُ فِي ضَلَالٍ؟ Could he possibly be right and all the rest wrong?  
Nu'. liq. 103,7

It may also introduce a sentence equivalent to a final clause which is understood as completely independent from the action of the subject of the preceding sentence:



ثُمَّ أَشَارَ بِأَسْتَجْوَابِ جَارِيَةٍ عَائِشَةَ  
لَعَلَّهَا تَصَدِّقَهُ  
Then he advised him to question 'Aisha's slave so that she might tell him the truth. Hal. sir. 360,11

أَنْ يَهْبِطَ فِي هَذِهِ الْقَنَازَةِ لَعَلَّ  
سَمَكَةً مِنْ هَذِهِ الْأَسْمَاكِ يَزِدُّرُهُ  
to sink down into this stream so that one of those fish might swallow him. Hus. app. I,13,12

قَدْ دَعَوْتُهُمَا لَعَلَّهُمَا يُفَصِّحَانِ لَكَ  
أَكْثَرَ مِمَّا يَسَاعِدُنِي نُطْقِي عَلَى  
الْإِفْصَاحِ عَنْهُ  
I have called them out so that they may demonstrate to you more than I could convey with words. Nu'. liq. 76,1

رَحْتُ أَنْقُلَ عَيْنِي فِي جَوَانِبِ  
الْمَغَارَةِ لَعَلَّنِي أَبْصُرَ الثَّعْلَيْنِ  
My eyes started searching the corners of the cave to see if I could find the two foxes. Nu'. liq. 68,15

أَسْتَلِمَهُ الْجُمْلَةَ الثَّلَاثَةَ لَعَلَّهَا  
تَحُلُّ الْأَشْكَالَ  
to take the third sentence from it so that it might solve the difficulty. Maz. (Zy.) 1,16

حَاولَ أَنْ يَعُودَ إِلَى النَّوْمِ  
لَعَلَّهُ يَرَى هَذَا الشَّخْصَ  
He tried to go back to sleep so that he might see this person [again]. Hus. 'ala. I,3,7

As we have seen with *أَنَّ* and *أَنْ*, the accusative case after *لَعَلَّ* (ل) introducing a nominal sentence does not have to follow the particle immediately:

لَعَلَّ لَهَا شَأْنًا شَغَلَهَا عَنِ  
التَّيَكُّيرِ  
Perhaps there was something that prevented her from being early. Manf. mag. 119,12

لَعَلَّ لِكُلِّ جِنْسٍ مِنْ أَجْنَاسِ  
الْبَشَرِ قِصَّةٌ كَهَذِهِ  
Perhaps every people has a legend similar to this one. Hak. ahl. 52,3

When *لَعَلَّ* is followed by a suffixed pronoun of the first person, the form of the pronoun used may be that of the accusative:

لَعَلَّنِي perhaps. Nu'. (Zy.) 33,4;  
Nu'. liq. 68,15

عَلَّنِي perhaps. Manf. sha'. 28,10

or of the genitive:

لَعَلِّي هِيَ Perhaps I am she.  
Hak ahl. 162,10

لَعَلِّي أَرَى فِي عَيْنَيْكَ أَسْرَارَ  
صَدْرِكَ so that I might see in  
of your heart.  
Gibr. III,35,9

لَعَلِّي رَأَيْتُ فِي نَشْرِهَا شَيْئًا  
مِنْ الْخَيْرِ I might [even] see some-  
thing beneficial in its  
publication.  
Hus. 'ala. I, هـ, 3

# § 115 لَيْتَ

لَيْتَ expresses a wish that something would happen or would have happened. It also governs in the accusative case a noun which usually is the subject of the sentence.<sup>47</sup>

With a nominal sentence, the noun in the accusative generally follows the particle immediately, but it can also be separated from it according to the pattern given for إِنَّ:

لَيِّتَنِي تَحْتَ التُّرَابِ I wish I were under the  
earth. Nu'. kan. 62,1

لَيِّتَهُ هُوَ I wish it were.  
Raf. wah. I, 67,15

47. An old expression is:

لَيِّتَ شِعْرِي I wish I knew. Manf. mag. 108,6

See Reck., *Synt. Verh.*, p. 367 and 569.

- لَيْتَ لِي آسَمًا آخَرَ وَصُورَةً أُخْرَى! I wish I had another name  
and a different appearance!  
Hak. ahl. 132,4

Or before a verbal sentence with inverted word order, with the imperfect of the perfect tense with non-preterital meaning, "would be!"

- لَيْتَهُ يَفْعَلُ ذَلِكَ I wish he would do that.  
Nu'. liq. 95,13
- لَيْتَنِي أَسْتَطِيعُ ذَلِكَ I wish I could do that.  
Manf. sha'. 205,17
- لَيْتَنِي أَنَا أَهْمًا كُنْتُ سَيْحِيَّةً! I wish I were a Christian  
too! Hak. ahl. 31,15
- لَيْتَنِي مَا كُنْتُ I wish I did not exist!  
Nu'. kan. 62,1

The perfect may have preterital meaning; in this case, it expresses a wish contrary to fact, "had (I, he, it, etc.) been!" The negation of the perfect is usually *لَمْ* with the jussive, "had (I, he, it, etc.) not been!"

- لَيْتَ أَبِي فَطِنَ فَسَكَنَ الْقَرْيَةَ  
لَيْتَهُ عَلَّمَنِي الزَّرْعَةَ! If only my father had been  
intelligent and dwelled in  
the village and taught me  
farming! Sak. (Zy.) 13,34
- لَيْتَنِي لَمْ أَجِدْ فِي شُبْكَتِي  
قَمَقَمَةَ النَّحْسِ! If only I had not found  
the unlucky bottle in my  
net. Hak. sul. 65,4
- لَيْتَهُ لَمْ يَحْضُرْ وَلَيْتَكَ خَسِرْتَ  
كُلَّ شَيْءٍ! If only he had not come  
and you had lost every-  
thing! Manf. sha'. 38,1
- رَأَيْتُ وَلَيْتَنِي لَمْ أَرِ I have seen and I wish I  
had not. Gibr. II,123,1

*لَيْتَ* is frequently preceded by the interjectional particle *يَا* without an apparent change in meaning but with an increased emphatic effect:

- وَمَا لَيْتَكَ تَعْرِفُ وَقَعَ بِرَقِيَّتِكَ عَلَى  
بَهَاءٍ —  
If only you knew the effect  
of your wire on Baha...!  
Nu'. liq. 29,2
- وَمَا لَيْتَ حُدُودَهَا مَا كَانَتْ غَيْرَ  
حُدُودِ الْمَأْلُوفِ وَالْمَعْقُولِ عِنْدَ النَّاسِ  
If only her boundaries  
stopped at the usual and  
reasonable!  
Nu'. liq. 78,15
- يَا لَيْتَنِي مُسَافِرٌ مَعَكَ  
If only I could travel with  
you! Raih. mul. 73,18

It may also be preceded by **أَلَا** in its interjectional usage (see Vol. I, § 41):

- أَلَا لَيْتَ الْمَنَابِرَ الْإِسْلَامِيَّةَ لَا  
يَخْطُبُ عَلَيْهَا إِلَّا رَجَالٌ —  
If only men...preached from  
Muslim pulpits.  
Raf. wah. I,37,9
- أَلَا لَيْتَ كَانَ صُعْلُوكًا مَبْهُودًا  
If only he were a cast-off  
beggar! Gibr. III,177,18
- أَلَا لَيْتَنِي كُنْتُ شَجَرَةً لَا تَزْهَرُ  
I wish I were a tree that  
never blooms!  
Gibr. III,179,4
- أَلَا لَيْتَهَا كَانَتْ ابْنَةَ زَرَّاعٍ  
I wish she were a peasant's  
daughter. Gibr. III,178,10

Used independently, **لَيْتَ** is equivalent to an interjection:

- يَا لَيْتَ  
If only...! [Spanish:  
¡Ojalá! 'Aww. (Br.) 13,14

# عَسَى § 116

**عَسَى** "to be possible," was originally a verb. It seems to have lost its verbal conjugation completely in modern Arabic and become equivalent to a verbal particle always with the meaning of the present, e.g., "it is possible."

Its verbal character, which still can be seen in the suffixed pronouns in the accusative case, is challenged in modern times by its nominal construction:

عَسَائِي, "It is possible for me (to)..." (Nu'. liq. 54,17), but عَسَايَ, "It is possible that I..." (Taq. (Zy.) 3,27).

عَسَى is used in interrogative constructions to emphasize doubt and the interrogative character of the question.

It is frequently found introducing a question or after an interrogative pronoun and followed by a nominal or an inverted verbal sentence. The subject of the sentence immediately follows عَسَى in the accusative case:

عَسَاهُمْ فِي صِحَّةٍ وَخَيْرٍ؟ Are they in good health?  
Nu'. liq. 16,13

مَاذَا عَسَاكَ تَصْنَعُ؟ What could you do?  
Hak. ahl. 18,13

مَا عَسَاكَ تَقُولُ فِي نَفْسِكَ؟ What could you be telling yourself?  
Hak. sheh. 123,4

unless the interrogative pronoun functions as a subject, in which case عَسَى may also be followed by a verb:

وَمَا عَسَى يَنْزِلُ بِي لَوْ تَكَلَّمْتُكَ؟ What will happen to me if I lose you?  
Raf. wah. I,96,11

More frequently, however, عَسَى is followed by a noun clause introduced by أَنْ:

مَاذَا عَسَى أَنْ يَكُونَ التَّوْحِيدُ؟ What could theology be?  
Hus. ayy. I,68,12

مَاذَا عَسَى أَنْ يَكُونَ الْفَقْهُ؟ What could jurisprudence be?  
Hus. ayy. I,68,13

مَنْ عَسَى أَنْ يَكُونَ هَذَا الرَّجُلُ؟ Who could this man be? And  
وَمَا عَسَى أَنْ تَكُونَ عَصَاهُ؟ what could [the sound of] his staff mean?  
Hus. ayy. II,43,19

Sometimes the subject of the noun clause is put in the accusative case following عَسَى:

مَا عَسَىٰ إِلَيْكَ الشَّعْرَةَ أَنْ تَكُونَ؟ What could this hair be?  
Nu'. liq. 74,9

عَسَى can be used with an indirect question:

(السَّوَالُ) عَنْ عَسَانِي أَكُونُ (The question) about who  
I might be.  
Nu'. liq. 55,1

A sentence after عَسَى may also have an optative-final meaning equivalent to لَعَلَّ:

أَرْجِعُوهَا إِلَى الظُّلْمَةِ وَمِدِّدُوهَا عَلَى  
فُرَاشٍ مِنَ الشُّوكِ لَعَلَّهَا تَذْكُرُ الضَّجْعَ  
الَّذِي دَسَّتَ بِغَيْبِهَا، أَسْفُوهَا الْخَلَّ  
مَزْجًا بِنَقِيعِ الْعَلَقَمِ عَسَاهَا تَذْكُرُ،  
طَعْمَ الْقَبْلِ الْمَحْرَمَةِ  
Return her to the darkness  
and stretch her out upon  
a layer of thorns, so she  
may remember the bed she  
has polluted with her  
shame. Give her vinegar  
mixed with colocynth to  
drink, so that she may  
remember the taste of the  
forbidden kisses.  
Gibr. I, 129,4

## § 117 ADJECTIVES AS ADVERBIALS

Some adjectives, because of their frequency of occurrence in the adverbial accusative, have become independent of their original usage and have acquired a special function and meaning.

A Some constructions in which the adjective appears independently in the adverbial accusative can, in fact, still be considered as elliptical, since they are used to modify a substantive in the adverbial

accusative which, even though not expressed, can be easily understood<sup>48</sup>:

لَمْ يَدَمْ طَوِيلًا It did not take a long  
time. Hus. ayy. I, 39, 4

دَعِينَا نَعْتَكُ طَوِيلًا Let's stay a little while.  
Hah. qah. 76, 14

أَمِهْلِنِي طَوِيلًا Give me some time.  
Mah. qah. 39, 15

or because of the ellipsis of a cognate accusative in a paronomastic construction (see page 447):

إِنَّا قَدْ أَنْتَظَرْنَاكَ طَوِيلًا We have been waiting for  
you a long time.  
Hak. ahl. 57, 4

Compare this with:

سَكَتَ سَكُوتًا طَوِيلًا He remained silent a long  
while. Nu'. liq. 77, 6

B Frequently, however, adjectives are found independently, performing the function of an adverbial modification. Since they are not used as adjectives, they do not agree in gender or number with any noun item of the sentence, but will be in the masculine singular following the part of the sentence they modify:

لَقَدْ تَغَيَّرَ كَثِيرًا It has changed a great deal.  
Hak. ahl. 63, 6

صَدَقْتَ طَوِيلًا فِي هَذَا There is some truth in  
what you say.  
Hak. ahl. 70, 16

48. In such cases as

مَقُولٌ لَكَ حَقٌّ Of course, you are right.  
Mah. qah. 179, 12

مَقُولٌ should be understood as an elliptical nominal sentence (see Vol. I, Section 10), rather than as an adverbial; thus it is to be translated as: "(It is) of course, you are right."

- لَكُنِّي ذَاهِبَةً قَرِيبًا إِلَيْهِ but I shall go to him  
presently. Nu'. liq. 40,10
- لَأَنَّهُ تَعِبَ قَلِيلًا For he is a little tired.  
Manf. sha'. 108,6
- لَوْ أَنَّكَ تُحِبِّينَنِي قَلِيلًا if you love me a little.  
Hak. sheh. 68,3
- رَأْسَهَا مَطْرَقٌ قَلِيلًا Her head was bowed a little.  
Fur. (Zy.) 24,50
- أَحَبُّهُ كَثِيرًا I love him very much.  
Nu'. liq. 82,5
- أَحْلَامُ الشَّبَابِ غَالِبًا أَضْغَاتُ The dreams of youth are  
mostly a maze.  
Hak. ahl. 125,6
- (تَأَمَّلْتُ بِ) فَمِ الْفَتْحِ قَلِيلًا (I looked) at his mouth  
half open as if....  
Gibr. I,80,3
- إِنَّكَ دَائِمًا كَذَلِكَ You are always like this.  
Hak. ahl. 51,14
- لَكِنَّ هَؤُلَاءِ الرِّجَالَ يَكُونُونَ غَالِبًا but these men are, for the  
most part, oppressed and  
تَعْسَاءَ مَظْلُومِينَ in misery. Gibr. II,18,5
- كَأَنَّمَا اسْتَطَاعَ أَحْيَا أَنْ يَتَّصِلَ as if he could at last  
communicate with the holy  
بِالْقَدِّيسِ man. Hak. ahl. 65,10
- لَقَدْ كَانَتْ تُحِبُّ الْعِزْلَةَ دَائِمًا She always liked to be  
alone in this hall.  
في هَذَا الْبَيْتِ Hak. ahl. 45,12

When the adverbial has a determinative (restrictive) function, it may precede the part of the sentence it modifies:

- فَأَمَّا دِينِيًّا وَلُغَوِيًّا فَقَدْ ائْتَصَرَ Religiously and linguisti-  
cally the Arabs were vic-  
الْعَرَبُ torious. Amin duh. I,49,4



- أَخِيرًا أَقُولُ إِنَّنَا — Finally, I shall say that we.... Musa adab. 64,6
- وَلَكِنْ بَاطِلًا كُنْتُ أَفْكِرُ وَأَنْفَكِرُ but I kept thinking in vain. Gibr. I, 68,8

## § 118 SUBSTANTIVES AS ADVERBIALS

The use of the substantive as an independent adverbial developed from its use as an adverbial (restrictive or circumstantial) accusative. It differs from the adverbial accusative mainly because the independent adverbials do not modify a nominal part of the sentence but, rather, the statement as such, independently from the nouns involved and from the syntactical nature of the statement, whether it be a verbal or nominal sentence.

The substantive used as an independent adverbial is always in the singular and very free in its position within the sentence; it is always grammatically undefined but, when derived from verbal nouns, it may have a prepositional complement:

- آسَفٌ جِدًّا أَنْ — I very much regret that.... Mah. qah. 56,11
- هَلْ أَنَا حَقًّا زَوْجُكَ؟ Am I truly your husband? Hak. sheh. 67,15
- إِنَّهُ حَقًّا عِيدٌ This is really a holiday. Fur. (Zy.) 24,3
- حَقِيقَةً لَسْتُ أَفْهَمُ كَثِيرًا Actually, I do not understand much. Hak. ahl. 71,4
- أُخْرِجْ مِنْ هُنَا حَالًا Get out of here right away. Manf. sha'. 46,16
- عَجِيبٌ حَقًّا أَنْ — It is indeed astonishing that.... Musa adab. 118,13
- كُنْتُ أَرِينُ بِالسَّيْحَةِ أَسَا I accepted Christianity in name [only]. Hak. ahl. 20,13

فَجِيبُ الصَّبِيِّ بَابَ الْعَطْفِ مَثَلًا

and the boy would answer,  
for example, "The chapter  
about the conjunction."  
Hus. ayy. I, 77, 7

فَعَلًا

actually.  
al-Raf. (Zy.) 19, 47

جُمْلَةً

in general.  
Far. (Zy.) 17, 36

عَبَثًا كَأَن يَقُولُ —

In vain, he said....  
'Aww. (Br.) 12, 4

طَبَقًا لِشَوْهَةِ الْكِتَابِ

according to the advice  
in the book.  
Maz. (Zy.) 1, 9

غَيْرَ أَنَّهُ بَدَلًا مِنْ أَن يَفْعَلَ ذَلِكَ  
ضَى يُشْتَمِنِي

but, instead [of doing  
this], he went on cursing  
me. Maz. (Zy.) 1, 27

نَظَرًا لـ —

In view of....  
al-Raf. (Zy.) 19, 29

قَدْ اجْتَمَعُوا تَقْرِيبًا عَلَى تَفْضِيلِهِمْ

They are in almost complete  
agreement on their excel-  
lence. Djir. tar. I, 100, 2

They may be used with an exclamatory character  
to modify a preceding statement:

طَبَعًا... طَبَعًا

Naturally...naturally.  
Mah. qah. 59, 16

طَبَعًا لَا

Of course not!  
Hak. ahl. 117, 5

or a following one which,  
duced either by إِنَّ or أَنَّ:

حَقًّا إِنَّ الْعِلْمَ بَحْرٌ لَا سَاحِلَ لَهُ

Truly, knowledge is a sea  
without a shore.  
Hus. ayy. II, 20, 1

حَقًّا إِنَّهُ لَسَائِلُ جَدِيرٌ بِالْإِحْسَانِ

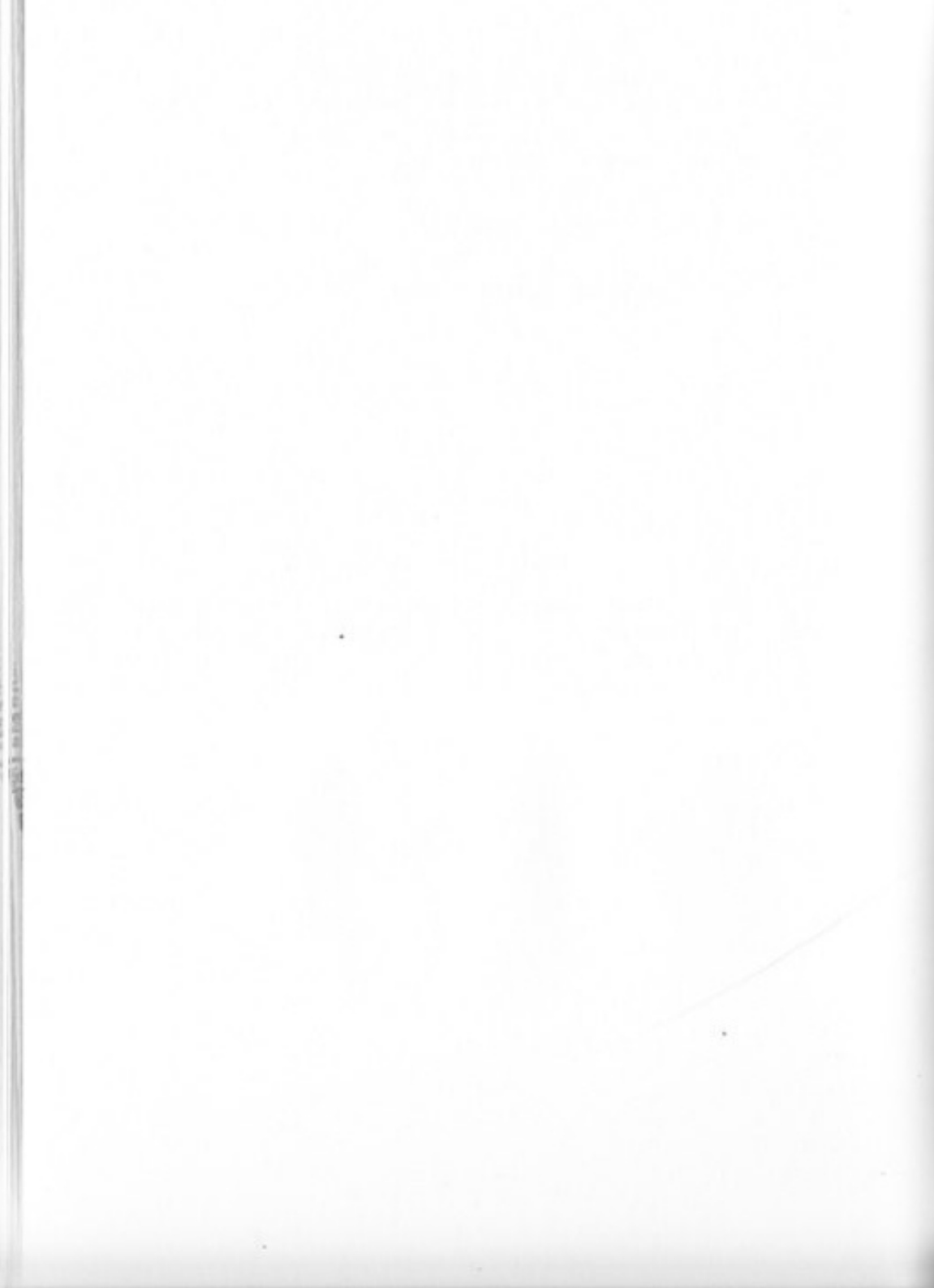
Truly, he is a beggar who  
deserves alms.  
Tai. (Br.) 127, 21

أَحَقًّا — أَلَا لَكَ مِنَ النِّسَاءِ  
 أَلْفَ زَوْجَةٍ؟ It is true...that you have  
 one thousand wives?  
 Hak. sul. 107,8

*Note* the following idiomatic usage:

أَحَقًّا مَا تَقُولُ؟ Is what you say true?  
 Mah. zuq. 16,7

## VII THE PREPOSITIONS



## § 119 PREPOSITIONS

It may be said that the majority of Arabic prepositions were originally substantives in the adverbial accusative case,<sup>49</sup> and because of being so frequently used in an adverbial function, they have lost their relationship to the original nominal character, in some cases partially عَلَى only, and in others, completely بِ, لِ, مِنْ, عَنْ, and حَتَّى.<sup>50</sup>

As a consequence of this nominal character, they have a nominal governing influence only; that is to say, they govern a noun or its equivalent in the genitive case and when governed by another preposition, as in a compound preposition, the one used as the second part of the compound preposition takes the genitive ending. Some of the prepositions are even found in diminutive form.

However, in spite of their nominal character, it cannot be denied that they have become independent of the noun and that they are actually prepositions and not merely nouns in the accusative case; thus they can be considered as a new grammatical category.<sup>51</sup>

The prepositions show the relationship of a noun or its equivalent to some other word in the sentence;

49. On the origin and nature of the prepositions, see Reck., Synt. Verh., "Wesen der Prepositionen," p. 191; Brock., Grund., II, p. 359.

50. مِنْدُ and كُ are the only exceptions. On their origins, see Brock., Grund., I, p. 181 and II, pp. 360 and 542.

51. The presentation of the different meanings of the prepositions belongs in a dictionary, as does their complete enumeration. Nevertheless, since Arabic prepositions offer the most varied and diversified range of meanings and grammatical relationships, we shall present here the ones most widely used.

they explain or determine the action of the verb upon the object; they can be used as prepositional phrases equivalent to a noun and thus function as a nominal predicate in the nominal sentence (see Vol. I, § 7).

## § 120 GENERAL REMARKS ON THE USE OF THE PREPOSITIONS

### A. A preposition may govern

a) a substantive (this should not require any examples);

b) a pronominal form; interrogative, demonstrative, or relative pronoun:

عَلَى هَذَا يَجِبُ أَنْ — Besides that, it is necessary to.... Musa adab. 12,13

بِمَاذَا أَجَابَتْ؟ What did she answer?  
Hak. ahl. 82,10

وَلِمَاذَا عَاهَدْتُ عَلَى سَكُوتٍ؟ Why had I promised not to say anything?  
Nu'. liq. 22,3

فَوْقَ ذَلِكَ besides that.  
Amin duh. I,5,6

لِمَ لَا أَلْفِتُ النَّظَرَ إِلَيَّ وَإِلَى عَيْرِي مِمَّنْ هُمْ فِي يَثْلَى طُرُوفِي؟ Why not attract everyone's attention to me and to others in the same circumstance? Kam. (Zy.) 4,32

c) an adjective used in a substantival function:

عَنْ قَرِيبٍ تَصِيرِينَ سَيِّدَةَ هَذِهِ الْأَمْلاَكِ الْوَاسِعَةِ Soon you will be the owner of this vast land.  
Gibr. II,111,14.

فِي قَلِيلٍ مِنْ قَبَائِلِهَا in few of its tribes.  
Hai. sir. 71,7

وَمِنْ غَرِيبِ الْأَمْرِ أَنْ — and the strange thing was....  
Hus. ayy. I,50,8

## d) an adverb:

تَأْتِي كُلَّ يَوْمٍ إِلَى هُنَا      You come here every day.  
'Aww. (Br.) 15,25

إِلَى مَتَى — ؟      Till when...?  
Hak. sheh. 155,5

مُنْذُ مَتَى ؟      Since when?  
Hak. ahl. 83,13

مِنْ أَيْنَ ؟      From where?  
Hak. (Zy.) 11,26

## e) an expression used as a noun:

(قَرَأْتُ) مِنْ الْبَقَرَةِ إِلَى "لَتَجِدَنَّ"  
فِي يَوْمِ السَّبْتِ وَمِنْ لَتَجِدَنَّ إِلَى  
"وَمَا أَهْرِي" فِي يَوْمِ الْأَحَدِ      [I read] from "The Cow"  
to "You will find" on  
Saturday and from "You  
will find" to "I do not  
exculpate" on Sunday.  
Hus. ayy. I,51,11

دَعْنِي مِنْ أَهْلِ الْقَدِيسِ      Don't call me "holy man."  
Hak. ahl. 83,2

قِصَّةٌ اقْتَطَعَتْ مِنْ "أَلْفِ لَيْلَةٍ وَلَيْلَةٍ"  
a story taken from the  
*Arabian Nights*.  
Hus. ayy. I,100,15

لِمَاذَا تَدْعُونَا دَائِمًا بِمَا مَوْلَايَ ؟      Why do you always address  
us as "My Lord"?  
Hak. ahl. 11,14

شَيْءٌ خَيْرٌ مِنْ لَا شَيْءٍ<sup>52</sup>      Something is better than  
nothing. Mah. qah. 28,15

f) a complete sentence in a noun clause (see  
Vol. III).

g) an adverbial relative clause (see Vol. III).

B All the prepositions may take the genitive of  
a suffixed pronoun with the exception of *حَتَّى* and *مُنْذُ*.

52. On this expression, see page 225.



C Some prepositions may take the diminutive form, still retaining their prepositional character and influence:

يَأْتِي سَيِّدَنَا فِي كُلِّ يَوْمٍ قَبِيلَ الظَّهْرِ      The school teacher arrived every day shortly before noon. Hus. ayy. I, 51, 7

قَبِيلَ بَرْوَجِ الشَّمْسِ      a little before sunrise. Gibr. II, 145, 2

بُعَيْدَ      a little after. Gibr. I, 108, 18

D As in any genitive construction, the governed genitive must immediately follow its governing preposition. Only the indefinite pronoun **لَا** (see Vol. III), which is often placed between some prepositions and the genitive they govern, seems not to influence the construction (see Vol. III):

عَمَّا قَلِيلَ      presently. Hak. ahl. 174, 17

عَمَّا قَرِيبَ      soon. Gibr. II, 37, 5

This is also true of **لَا** as the prepositional compound **بِلَا**, "without" (see page 308):

بِلَا مُعَلِّمٍ      without a teacher. Maz. (2y.) 1, 1

إِنَّ النِّسَاءَ لَا يَعْشَنَ بِلَا حُبِّ      Women cannot live without love. Mah. qah. 135, 18

بِلَا رَيْبٍ      undoubtedly. Hak. sheh. 24, 12  
أَنَّ عَمَّ يَضْرِبُهُ كُلَّ يَوْمٍ بِلَا شَغَفَةٍ      that his uncle beat him every day without pity. 'Aww. (Br.) 16, 9

(On the expression **مِنْ لَا شَيْءٍ**, "(better) than nothing" see page 225.)

E When a preposition has two or more dependent genitives, contrary to the noun (see page 102), it usually is not repeated:

- لَا مُوجِبَ لِهَذَا وَلَا ذَاكَ      There was no need for either one. Maz. (Zy.) 1,35
- أَجَابَ الْأَثَرِيُّ الْفَرَنْسِيَّ بِإِيمَانٍ وَقُوَّةٍ      The French archaeologist answered confidently and vehemently. 'Aqq. (Zy.) 15,16
- إِنَّ الْقَادِمَ لَيْسَ بِرَجُلٍ وَلَا أَمْرًا      The one approaching was neither man nor woman. Manf. sha'. 183,6
- لَمْ يَدْخُلْ فِي يَهُودِيَّةٍ وَلَا نَصْرَانِيَّةٍ      He did not embrace Judaism or Christianity. Hai. sir. 127,20
- مَنْ تَرَكُوا فِيهَا مِنْ أَهْلِ وَوَلَدٍ وَمَالٍ      the relatives, sons, and wealth they had left there. Hus. 'aia. I,21,12
- إِنَّمَا كَانَتْ نَفْسُ مُحَمَّدٍ مَشْغُوفَةً بِأَنْ تَرَى وَأَنْ تَسْمَعَ وَأَنْ تَعْرِفَ      but Mohammed's spirit was obsessed with a desire to see, hear, and learn. Hai. sir. 118,8
- أَمْرِيكََا بِمَدَنِيَّتَيْهَا كَوْنَهَا عَقْلِيَّتَيْهَا نَشَاطِطُهَا طُمُوحُهَا —      America with its civilization, its Revolution, mentality, activity, ambition.... Tai. (Zy.) 9,28

but it may be repeated before each genitive, with an emphatic effect:

- (أَخَذَتْ) تَسْأَلُهُ عَنْ نَفْسِهِ وَعَنْ أُمِّهِ وَعَنْ إِخْوَتِهِ وَعَنْ دَارِهِ      (She began) asking him about himself, his mother, his brothers, and his house. Hus. ayy. I,116,16
- كَانَ هَذَا السَّلَمُ لَيْسَ بِشَدِيدٍ السَّعَةِ وَلَا بِشَدِيدٍ الضِّيقِ      The staircase was average, not very wide, nor very narrow. Hus. ayy. II,5,4
- تَلَفَّتْ إِلَى نَاحِيَةِ أُمِّهَا وَإِلَى نَاحِيَةِ أَبِيهَا      She turned around to her parents. Hai. sir. 360,21

الدِّفَاعُ عَنِ الْعَقِيدَةِ وَعَنِ الْإِيمَانِ    the defense of dogma,  
 وَعَنِ دِينِ اللَّهِ    faith, and God's religion.  
 Hal. sir. 294,22

or, in longer series of genitives, it may be repeated before only some of them:

ازْدَهَرَتْ فِي الْعِلْمِ وَالصَّنَاعَةِ    It flourished in sciences,  
 وَالتِّجَارَةِ وَفِي الْحَرْبِ وَفِي كُلِّ    crafts, agriculture, and  
 نَوَاحِي النِّشَاطِ الْإِنْسَانِيِّ    trade, in war and in all  
 Hal. sir. 67,4    fields of human activity.

مَاذَا لَقِيَ الْأَزْهَرِيُّ مِنْ إِكْرَامٍ    and how much honor, welcome,  
 وَحَقَاوَةٍ وَمِنْ تَعْظِيمٍ وَإِكْبَارٍ ?    reverence, and respect will  
 Hus. ayy. I,68,16    the *azhari* find!

When the preposition is not repeated, it may be separated from the following genitives by modifications attached to the nouns in the genitive case:

كَانَ صَاحِبُنَا أَسْعَدَ النَّاسِ    Our friend was happiest  
 بِالِاسْتِمَاعِ إِلَى أَخَوَاتِهِ وَهَنْ    listening to his sisters  
 يَتَغَنَّيْنَ وَأُمِّهِ وَهِيَ تَعْدِدُ    singing and to his mother  
 Hus. ayy. I,26,3    when she praised the dead.

The preposition must be repeated when one of the genitives is a personal pronoun:

أُحْضِرُ طَعَامًا لَكُمَا وَلِي    I shall bring food for you  
 Hak. ahl. 23,1    both and for me.

لَمْ يَشْفِقُوا عَلَيْهِ وَعَلَى وَلَدِي صِغَارِنَا    They felt no compassion  
 الْعُرَاةِ الْجَائِعِينَ    for him, nor for me nor  
 Gibr. I,138,4    for our naked and hungry  
 children.

(إِذَا) ثُمَّ رَمَيْتُ بِهِ فِي الْبَحْرِ    (if) I then threw it into  
 Hak. sul. 19,5    the sea along with you.

F Frequently two different prepositions, with the nouns they respectively govern, will be used together as correlative compound expressions:

- مِنْذُ ابْتَدَأَ الدَّهْرُ إِلَى آيَاتِنَا هَذِهِ from the beginning down to our day.  
Gibr. I, 178, 1
- مِنْ يَوْمَئِذٍ إِلَى يَوْمِنَا هَذَا from that time down to the present day.  
Hai. sir. 2, 1
- مِنْذُ بَدَأَ هَذَا الْقَرْنُ حَتَّى الْيَوْمِ from the beginning of this century until now.  
Mand. (Br.) 1, 3

G When the same noun is governed by the two prepositions and the noun is undefined, the construction gives rise to a series of indefinite correlative expressions:

- مِنْ آنِ لَآنِ from time to time.  
Qal. (Zy.) 21, 53
- مِنْ حِينٍ إِلَى حِينٍ from time to time.  
Raih. mul. 25, 21; .  
Manf. mag. 87, 16

The noun in the second part of a correlative may be omitted:

- مِنْ وَقْتٍ إِلَى آخِرٍ from time to time.  
Musa (Zy.) 29, 7;  
Gibr. II, 76, 3

H Frequently the governed noun appears to depend not upon the preposition but upon another noun which is not entirely necessary but which adds a special stress to the construction:

- كَانَ مِنْ أَثَرِ ذَلِكَ كَلِمَةٌ أَنْ — A consequence of all this was.... Amin duh. I, 129, 8
- فِي أَثْنَاءِ الطَّرِيقِ on the way.  
Hai. sir. 113, 15
- عَلَى نَحْوِ مَا فَعَلَتْ جَرِيدَةٌ — As the newspaper...did.  
Musa (Zy.) 29, 40
- أَرْسَلْتُهُ بِوَاسِطَةِ تَاجِرٍ I sent it through a merchant.  
Raih. mul. 14, 14

— بِوَاسِطَةٍ Through....  
Raih. mul. 207,4

تَلَفَّتْ إِلَى نَاحِيَةِ أُمِّهَا وَإِلَى  
نَاحِيَةِ أَبِيهَا She turned around to her  
parents. Hai. sir. 360,21

I The same function is seen with what is called "compound prepositions," in which one preposition governs another; in this position, the second one no longer appears with the accusative ending, but takes that of the genitive (see page 90):

The preposition used as first part of the compound is generally مِنْ:

كَانَ يَجْلِسُ إِلَيْهِ مِنْ قَبْلِكَ  
الْأُسْتَاذُ ... Dr. X used to sit at it  
[the desk] before you  
[did]....  
Kam. (Zy.) 4,22

لِنَذْهَبَ مَعًا لِعِنْدِ بَهَاءِ to go together to Baha's.  
Nu'. liq. 96,5

نَاثًا نَخَافُ أَنْ يَجِيئُونَا مِنْ  
وَرَاءِنَا for we are afraid that  
they will attack us from  
behind. Hai. sir. 293,2

أَغْلَقَ بَابَهَا مِنْ دُونِهِ He locked the door behind  
him. Hus. ayy. I, 102,16

J The adverbs ending in *u* (') are indeclinable, and thus do not change their ending when modified by a preposition:

رَفَعَ الْعَصَا إِلَى فَوْقِ He raised the stick in the  
air. 'Aww. (Br.) 20,5

مِنْ قَبْلُ before. Mah. qah. 122,6

ثُمَّ عَادَ إِلَى حَيْثُ وَقَفَ فِي  
الْحَدِيثِ Then he again took up the  
narrative where he had  
stopped. Raih. mul. 56,10

بِحَيْثُ inasmuch as.  
Musa adab. 102,7

The prepositions often govern adverbs ending in *a*, which actually were originally adverbial accusatives (see page 171). Most of them retain their ending<sup>53</sup>:

إِلَى أَيْنَ	whither. Nu'. liq. 25,17
مِنْ ثَمَّ	from there [thus, therefore]. Nu'. liq. 97,13; Hai. sir. 79,5

and so does the adverbial *الآن*, "now":

قَبْلَ الْآنَ	before (now). Nu'. liq. 11,6
---------------	------------------------------

K In modern Arabic, the preposition which usually accompanies a verb or a verbal noun (participles, verbal adjectives, and infinitives) is frequently omitted.

The omission of only the preposition seems to be restricted to constructions in which the object governed by it is a noun clause:

— اللَّهُ سَفُولٌ أَنْ	God is responsible for.... Mah. qah. 40,21
— كَانَ وَائِقًا أَنْ	He was sure that.... Hus. ayy. I,8,14
هَآ قَدْ أَوشَكَ أَنْ يَنْسَاهُمْ النَّاسُ فِي عَصْرِنَا هَذَا	People in our time had almost forgotten them. Hak. ahl. 48,16
كَانَ مُقْتَنِعًا أَنَّ أَبَاهُ مُحِقٌّ	He was convinced that his father was right. Hus. ayy. I,44,3
كَانَ لَا بُدَّ أَنْ يَتَكَلَّمَ	He must speak. Mah. qah. 146,21
— لَا بُدَّ أَنْ يَكُونَ	He must be.... Ayy. (Br.) 27,21

53. Note that adverbial compounds such as *يَوْمَئِذٍ* do not change when governed by a preposition:

مِنْ يَوْمَئِذٍ	from that day. Hai. sir. 9,7
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أَنَا لَا أَفْكُرُ أَنْ — I do not think....  
Jabr. (Br.) 70,10

لَا شَكَّ أَنْ — There is no doubt about....  
Mah. qah. 80,2

وَلَا هُوَ قَادِرٌ أَنْ — nor is he able to....  
Raf. wah. I, 201,4

Otherwise the omission of the preposition is found only when governing a personal pronoun referring to a noun which has already been mentioned. In these instances, the preposition is omitted along with the personal pronoun it governs.

The omission of the prepositional phrase is very common

a) in expressions with لَا of general denial (see page 226):

هِيَ لَا شَكَّ تُحِبُّ She was undoubtedly in  
love. Mah. qah. 135,19

إِنَّهُ لَا بُدَّ يَبْغِضُكَ وَيَحْتَقِرُكَ He will certainly hate  
and despise you.  
Manf. mag. 139,14

وَلَا فَأَنَا قَاتِلُهُ لَا مَحَالَةَ Otherwise I would surely  
kill him.  
Nu'. liq. 110,12

b) in some relative constructions in which the relative pronoun is introduced by the preposition that has been omitted (see Vol. III):

أَمَرَ بِمَا أَمَرَ He prescribed something.  
Hus. ayy. I, 130,12

هُوَ تَمَنَّى أَنْ تَدَوَّمَ الْحَالُ عَلَى مَا هِيَ He wished things would  
stay as they were.  
'Aww. (Br.) 12,17.

# § 121 مِنْ "OF," "FROM"

مِنْ designates its governed noun as belonging to

a group, species, or kind, and also its separation from them.

A This idea can be understood when speaking of a kind, species, or group:

مَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا  
whoever of you worships  
Mohammed.  
Hak. (Br.) 43,14

مِنْ هَذِهِ الطَّبَقَةِ أَبُو عَلِيٍّ  
Abu 'Ala belongs to this  
class. Amin zuh. I,232,15

إِذَنْ نَحْنُ مِنَ الْأَمْوَاتِ  
then we belong to the dead.  
Hak. sheh. 141,15

جَمَاعَةٌ مِنَ الطَّالِبَاتِ  
a group of girl students.  
Mah. qah. 5,12

هُوَ عَرَبِيٌّ مِنْ طَيِّ  
He was an Arab from the  
tribe of Tay.  
Djir. tar. II,77,6

مَعَ نَفَرٍ قَلِيلٍ مِنْ أَصْحَابِهَا  
with a small group of her  
friends. Mah. qah. 100,7

Hence it has an epexegetic, explicative significance,<sup>54</sup> which is especially frequent after nouns of general meaning:

يَشْرَبُ شَيْئًا مِنَ الْعَرَقِ  
drinking some 'arak.  
Idr. (Br.) 73,17

قَدْ وَضَعَتْ فِي الْمَوْقِدِ عُرًّا مِنْ  
القُضْبَانِ الْيَابِسَةِ  
She had deposited an armful  
of dried twigs in the fire-  
place. Gibr. I,158,17

يَأْخُذُهُ شَيْءٌ مِنَ الْإِعْجَابِ  
وَالدَّهْشِ  
Amazement and admiration  
overcame him.  
Hus. ayy. I,80,1

54. Frequently the difference between an epexegetic and a partitive relationship can be determined by the context, or simply be a question of stylistic appreciation, as in this case which could also be translated:

يَشْرَبُ شَيْئًا مِنَ الْعَرَقِ "drinking a little of the 'arak."



إِلَّا أَنَّ الْعَقْلَ يَأْبَى التَّسْلِيمَ بِشَيْءٍ مِنْ ذَلِكَ	but reason refuses to accept such a thing. Nu'. liq. 102,16
لَآنَ فِي الْمَاضِي كَثِيرًا مِنْ سَمَاتِ الْمَوْتِ بَلْ هُوَ الْمَوْتُ	for in the past there are many signs of death—in fact, it is death itself. Musa adab. 8,2

after numerals (see page 361ff.):

تَسْكُنُهُ عَشْرَاتُ مِنَ الرُّهْبَانِ	It houses scores of monks. Gibr. I,155,10
كُنْتُ فِي الثَّامِنَةِ مِنْ عُمُرِي	I was eighteen years of age. Gibr. I,113,4
نَحْوَ أَلْفٍ مِنَ الْكِيلُومِتَرَاتِ	about one thousand kilo- meters. Hai. sir. 71,16
ثَلَاثَةٌ مِنْ أَهْنَاءِ آدَمَ	three human beings. Gibr. I,131,14
مِائَاتٌ مِنْ كُتُبِهِمْ	hundreds of their books. Djir. tar. I,21,28
لَكِنَّ أَحَدًا مِنَ النَّاسِ لَا يَعْرِفُهُ بِهَذَا الْأِسْمِ	but nobody knew him by this name. 'Aww. (Br.) 9,5

and with the indefinite relative pronouns **مَا** and **مَنْ**  
(see Vol. III):

مَنْ تَرَكُوا فِيهَا مِنْ أَهْلِ وَوَلَدٍ وَمَالٍ	the relatives, sons, and wealth they had left there. Hus. 'ala. I,21,12
إِنَّهُ يَسْمَعُنِي مَا لَا أَحِبُّ مِنْ الْكَلَامِ	He lets me hear words I do not like. Hak. sul. 49,1
يَعْرِفُ مَا بَيْنِي وَبَيْنَهُمْ مِنْ صَدَاقَةٍ	He knows the friendship existing between us. Nu'. liq. 16,1

وَتَقَلَّبَتْ فِيمَا شَاءَ اللَّهُ أَنْ أَتَقَلَّبَ and I went through all the vicissitudes of life that God desired me to.  
Hus. (Br.) 105,17

Without a preceding noun to which it could refer, the prepositional phrase expresses a generic notion of the noun in the genitive case:

- هَلْ مِنْ لِقَاءٍ؟ Shall we ever meet again?  
Gibr. II,134,20
- هُوَ كِتَابٌ لِلشَّعْبِ يُكَبِّرُ مِنْ شَأْنِ التَّاجِرِ السِّنْدَبَادِ It is a book for the people which praises some aspects of Sindabad, the merchant.  
Musa (Zy.) 2,23
- مِنْ عَادَتِهِ أَنْ — It was his custom to....  
Raf. (Zy.) 20,3
- قَالَتْ ذَلِكَ بِصَوْتٍ فِيهِ مِنَ الرِّقَّةِ وَاللُّطْفِ وَالْعَذْوَةِ She said that in a somewhat gentle, kind, and sweet voice. Nu'. liq. 42,11
- لَسْتُ مِنَ الْكِبَرِ I am not old.  
Mah. zuq. 27,5
- هَلْ إِلَى ذَلِكَ مِنْ سَبِيلٍ؟ Is it possible to reach it?  
Hus. 'ala. II,61,15

Very frequently the preposition governs an adjective or a passive participle in a substantival function; (see page 64) with the same generic meaning as above:

- مِنْ عَجَبٍ أَنَّهُ لَمْ يَكُنْ جَائِعًا The strange thing was that he was not hungry.  
Mah. qah. 50,6
- مِنْ الْمَعْلُومِ أَنْ — It is known that....  
Q. Amin (Zy.) 5,20
- مِنْ الْعَسِيرِ مَعْرِفَةَ تَارِيخِ قِيَامِهَا It is difficult to know the history of its founding.  
Hai. sir. 75,13
- وَلَمْ يَكُنْ مِنَ الْيَسِيرِ إِزْسَالَهُ إِلَى الْقَاهِرَةِ and it was not easy to send him to Cairo.  
Hus. ayy. I,67,4

وَلَكِنْ مِنَ الْمُسِيفِ حَقًّا أَنْ — But it is really a pity  
to.... Mah qah. 92,4

In a negative construction, the nullifying of the generic notion emphasizes the negative effect: "nothing at all," "not a single one" (see Vol. I, § 30):

لَيْسَ مِنْ قَتَى فِي الْجَيْشِ — There is not a single  
boy in the army....  
Din (Br.) 63,21

لَيْسَ مِنْ شَكٍّ فِي أَنَّهُ حَفِظَ الْقُرْآنَ بَعْدَ ذَلِكَ — There is no doubt that  
he learned the Koran after  
this.... Hus. ayy, I,43,1

مَا مِنْ أَحَدٍ فِي هَذَا الْمَنْزِلِ يَسْتَطِيعُ — Absolutely no one in this  
house can....  
Manf. mag. 22,3

مَا مِنْ مَرَّةٍ سَأَلْتُ عَنْهُ إِلَّا — I never asked about him  
but.... Hak. sul. 164,6

The expression of separation from a group, kind, or species frequently has a partitive meaning: "one of," "a part of," "some of":

الْأَقْلَوْنَ مِنَ الْمَسْتَشْرِقِينَ the minority of the  
Orientalists.  
Hai. sir. 40,3

أَحَبَّهَا كَثِيرٌ مِنَ النَّبَلَاءِ وَالْأَشْرَافِ Many nobles and aristo-  
crats loved her.  
Manf. sha'. 12,4

عَلَى هَذَا النَّحْوِ حَفِظَ صَاحِبُنَا كَثِيرًا مِنَ الْأَغَانِي In this way, our friend  
memorized many songs.  
Hus. ayy. I,26,7

وَقَدْ قُرِئَ لِصَاحِبِنَا مِنْ هَذَا كُلِّهِ and parts were read to  
our friend from all of  
them. Hus. ayy. I,98,4

وَهُوَ عَلَى كُلِّ حَالٍ عَالِمٌ مِنْ عُلَمَاءِ الْأَزْهَرِ but he was, at any rate,  
one of al-Azhar's learned  
men. Hus. ayy. I,73,7

دَخَلَ إِذْ ذَاكَ عَبْدٌ مِنْ عِبِيدِهِ At this moment one of his servants entered.  
Gibr. I, 63, 10

أَيُّ فَرْدٍ مِنَّا —؟ Who among us...?  
Gibr. I, 188, 14

B مِنْ can also be understood locally, considering the part as being separated from the whole, as a local designation:

فِي الْجِهَةِ الشَّمَالِيَّةِ مِنْ تِلْكَ الْقَرْيَةِ to the north of this village. Gibr. I, 156, 1

بَعْدَ سَيْرٍ دَقَائِقَ مِنَ الْهَرَمِ الْأَكْبَرِ some minutes walk from the Great Pyramid.  
Mah. qah. 59, 10

كَانَ يَرْقَعُهُمَا مِنَ الْجَمِينِ وَمِنَ الشِّمَالِ وَمِنْ فَوْقَ وَمِنْ تَحْتَ He patched them on all sides. Hus. ayy. I, 30, 7  
and also as motion away from a place:

ذَاتَ يَوْمٍ رَجَعَ الْأَعْرَجُ إِلَى الْكُوْحِ مَطْرُودًا مِنَ الشَّوَارِعِ One day, the lame boy, thrown off the streets, returned to the hut.  
'Aww. (Br.) 12, 7

وَهَكَذَا أَفْلَتَ بَنِي and so he ran away from me. Maz. (Zy.) 10, 32

وَإِذَا عَادَ مِنْهُ مُمْسِيًا and when he returned from there in the evening.  
Hus. ayy. II, 3, 11

أَنَّ قُطْعَةً أُخْرَى سَقَطَتْ مِنْ الْكَيْسِ that another coin fell out of the purse.  
Tai. (Br.) 125, 27

لَقَدْ أَتَيْنَا بِهِمْ مِنَ الْكَهْفِ We have brought them from the cave. Hak. ahl. 56, 10

اِخْتَفَى مِنَ السَّحْرِ He vanished from the stage.  
Manf. sha'. 43, 6

As an analogy of contrast with expression such as "distant from," مِنْ also denotes the idea of proximity: "near," "close to":

جَلَسْتُ بِالْقَرَبِ مِنْهُ	I sat down near him. Nu'. liq. 23,7
سَمِعَ هَرِيرَ كَلْبٍ عَلَى مَقَرَّةٍ مِنْهُ	He heard a dog barking near him. Tai. (Br.) 126,10
جَلَسَ عَلَى كُرْسِيِّ قَرِيبًا مِنَ الْفَرَاشِ	He sat down on a chair near the bed. Mah. qah. 37,1

and also direction toward a point in space: "to approach," "to come close to":

اِقْتَرَبْتُ مِنْ سَرِيرِهَا	I drew near to her bed. Gibr. I,86,20
تَقَدَّمْتُ مِنَ السَّرِيرِ	I approached the bed. Nu'. liq. 37,9
دَنَا مِنْهَا خُطْوَةً	He drew one step closer to her. Mah. qah. 76,1
إِذْنُ مِنَ الْمَائِدَةِ	Come closer to the table. Manf. sha'. 60,6

also the point and the direction "from or to which someone or something" comes or goes:

إِذْ رَأَيْنَا مِنَ النَّافِذَةِ —	Then we saw from the win- dow.... Hai. (Zy.) 14,10
تَرَاكَصُوا مُسْرِعِينَ مِنْ كُلِّ نَاحِيَةٍ	rushing from every di- rection. Gibr. I,183,10
كَاشِعَةً قَمَرٍ دَخَلَتْ مِنَ النَّافِذَةِ	as a moonbeam coming through the window. Gibr. II,26,1
تَأْتِيهِ مِنْ بَابٍ قَدْ فَتِحَ عَنْ شِمَالِهِ	which came to him from a door that opened to his left. Hus. ayy. II,5,2
تَنْتَظِرُ يَوْمَ عُودِ الْمَسِيحِ مِنَ السَّمَاءِ	She awaited the day of Christ's return from heaven. Hak. ahl. 44,13

رَأَاهَا تَنْظُرُ إِلَى الطَّرِيقِ مِنْ  
النَّافِذَةِ

He saw her looking at the street from the window.  
Mah. qah. 133,9

ثُمَّ أَخَذَ صَاحِبُ الْإِبْرِيْقِ فِنْجَانًا  
مِنْ الْوَلَدِ

Then the one carrying the jug took a cup from the boy. Raih. mul. 203,12

الصَّبِيَّةُ اللَّبْنَانِيَّةُ مِثْلُ يَنْبُوعٍ  
يَخْرُجُ مِنْ قَلْبِ الْأَرْضِ

Lebanese girls are like a spring issuing from the heart of the earth.  
Gibr. I, 174,9

C In a temporal meaning, مِنْ expresses the time "from which" or "since which" the action takes or has taken place:

الْمَرْأَةُ مِنْ وَقْتِ وَلَادَتِهَا إِلَى يَوْمِ  
مَاتَتِهَا هِيَ رَفِيقَةٌ

Woman is a slave from the time of her birth to the day of her death.  
Q. Amin (Zy.) 5,30

مِنْ يَوْمِ عَرَفْتُكَ لَمْ أَعْرِفْ الرَّاحَةَ

Since the day I met you I have known no rest.  
Hak. sul. 65,8

عَرَفَهَا مِنْ النَّظَرَةِ الْأُولَى

He knew her at first sight.  
Mah. qah. 92,10

كَانَ أَوَّلُ مَا بَلَغَهُ بَعْدَ شَهْرَيْنِ  
مِنْ أَحَدٍ —

The first news that reached him two months after Uhud was.... Hai. sir. 303,19

مَاتَ هَاشِمٌ بَعْدَ سَنَتَيْنِ مِنْ ذَلِكَ

Hashim died two years after this. Hai. sir. 98,10

مِنْ زَمَنِ بَعِيدٍ

for a long time.  
Qal. (Zy.) 21,20

مِنْ ذَلِكَ الْوَقْتِ

from this time.  
Hus. ayy. I, 20,24

ثُمَّ مَاتَ زَوْجِي مِنْ عَشْرِ سَنَوَاتٍ  
تَارِكًا لِي طِفْلَيْنِ

Then my husband died ten years ago, leaving me with two children.  
Nu'. liq. 43,11

also the time "in" or "during which" the action takes place, as a prepositional phrase equivalent to a temporal adverb:

أَقْبَلَ سَيِّدَنَا إِلَى الْكُتَّابِ مِنَ  
الْغَدِ مَسْرُورًا      The following morning the  
teacher went happily to  
school. Hus. ayy. I, 45, 1

وَكَذَلِكَ فَعَلَ الصَّبِيُّ مِنْ غَدِهِ      and the boy did just that  
the very next morning.  
Hus. ayy. I, 104, 4

السَّاعَةُ الْعَاصِرَةُ مِنَ اللَّيْلِ      ten o'clock at night.  
Manf. sha'. 21, 7

D In a logical approach, مِنْ expresses the origin of a person or thing:

أَنَّكَ مِنْ أَبٍ لُبْنَانِيٍّ وَأُمٍّ إِيطَالِيَّةٍ      that your father was  
Lebanese and your mother  
Italian. Nu'. liq. 14, 2

كَانَ يُحَسِّنُ مِنْ أَبِيهِ رَحْمَةً وَرَأْفَةً  
وَكَانَ يَجِدُ مِنْ أَبِيهِ لِينًا وَرِفْقًا      He felt compassion and pity  
in his mother; in his father,  
he found tenderness and  
kindness. Hus. ayy. I, 17, 6

وَلَكِنْ عَذَابِي كَانَ مِنْ عَقْلِي      But my punishment comes  
from my own mind.  
Qud. (Br.) 49, 21

ذَلِكَ كُلُّ مَا أُرِيدُهُ مِنْكَ      That is all I want from  
you. Manf. mag. 200, 4

مِنْهُ عَرَفَ أَن —      From him he knew....  
Hai. sir. 259, 12

إِنِّي لَا أَطْلُبُ مِنْكُمْ مَالًا      I am not asking for any  
money from you.  
Manf. mag. 68, 1

فَهُوَ يَأْكُلُ مِنْ زَرْعِهِ وَنَوْرِهِ      for he eats [the products  
of] his fields and plants.  
Sak. (Zy.) 13, 14

and hence the related meaning of "to make from," "to consist of":

لَقَدْ خَلَقَ الْإِبْنَ مِنْ الْعَدَمِ	The Son was created <i>ex nihilo</i> . Hai. sir. 69,24
لَقَدْ كُنَّا عَائِلَةً مِنْ سَبْعِ أَنْفُسٍ	We were a family of seven. Jabr. (Br.) 71,25
(أَنْ) يَخْلُقَ مِنَ الطِّينِ طَيْرًا	(that) he made birds from clay. Hai. sir. 6,10
بَنَيْتُ مِنْ طَائِفِي وَاحِدٍ	a one-story house. Mah. qah. 34,13
يَتَكُونُ مِنْ طَائِفَيْنِ	It consisted of two stories. Amin (Br.) 85,5
قَصْرًا مِنَ الْعَرَمِ الْأَبْيَضِ	a palace of white marble. Manf. 173,12

and separation: "to escape from," "to deliver from," "to finish":

لَأَنَّ الرَّجُلَ يُمْكِنُ أَنْ يَتَخَلَّصَ مِنْ عَوَاقِبِ جَهْلِهِ	for man can free himself from the consequences of his ignorance. Q. Amin (Zy.) 5,24
إِلَى مَتَى هَذِهِ الدَّائِرَةُ الَّتِي لَا مَخْرَجَ مِنْهَا؟	How long will this vicious circle last? Hak. sheh. 155,5
لَمْ يَرْبُدَا مِنْ أَنْ يُحْيِيَهُ	He could not help but greet him. Manf. mag. 11,10
وَلَكِنْ لَا بُدَّ مِنْ حُضُورِكَ فِي أَقْرَبِ وَقْتٍ	But it is necessary for you to come as soon as possible. Mah. qah. 29,31
وَهَلِ أَنْتَهَيْتَ مِنَ الدَّرَاسَةِ؟	Have you finished with school? Mah. qah. 58,7
فَلَمَّا فَرَغَ مِنَ الصَّلَاةِ —	When he finished his prayer.... Hus. ayy. I, 56,10
فَلَمَّا فَرَّغُوا مِنَ الْحَجِّ —	When they had completed the pilgrimage.... Hus. ayy. I, 94,8



Hence it is used in some exclamatory constructions:

فَإَيْنَ هُوَ الْآنَ مِنِّي؟ and where is he now [in  
relation to] me?  
Amin (Br.) 87,25

وَلَكِنَّ أَيْنَ هُوَ مِنَ الْحَقِيقَةِ؟ but where is he [in regard  
to] the truth?  
Raf. wah. I,104,8

لِلَّهِ مِنْ شِتَاءٍ بَيْرُوتُ! What winters Beirut has!  
'Aww. (Br.) 17,14

and also in adverbial expressions:

وَالْحَاجَةُ مُقْصِيَةً مِنْ غَيْرِ شَكٍّ and the request would be  
granted, no doubt.  
Hus. ayy. I,102,12

لَأَنَّهُ لَمْ يَكُنْ رَأَى شَيْئًا كَهَذَا مِنْ قَبْلُ for he had never before  
seen anything quite like  
this. Mah. qah. 122,6

خَلَقْتَهُ مِنْ جَدِيدٍ You have created him anew.  
Hak. sheh. 35,7

مِنْ قَدِيمٍ of long standing.  
Mah. qah. 107,5

Considering the origin of a thing as its point  
of logical departure, مِنْ expresses the reason or  
cause:

مِنْ ثَمَّ From there [thus].  
Nu'. liq. 97,13

إِنْطَلَقَ الْقَوْمُ سُرْعَيْنِ مِنْ خَوْفٍ The people went off, hurrying  
in fear of....  
— أَنْ Hai. sir. 258,4

كَانَ مِنْ ذَلِكَ فِرَاقٌ لَمْ يُبْلَأْ Because of that there was  
an emptiness that could  
not be filled.  
Amin (Zy.) 7,12

هُوَ الَّذِي مِنْ أَجْلِهِ أَعِيشُ He is the one for whose  
sake I live.  
Manf. mag. 60,2

مِنْ أَجْلِ ذَلِكَ because of this.  
Gibr. I, 113, 1

مِنْ هُنَا أَيْضًا أَقْتَصَارُ الْأَدَبِ  
الْقَدِيمِ عَلَى طَبَقَةٍ خَاصَّةٍ For this reason also,  
ancient literature was  
restricted to a special  
class. Musa (Zy.) 2, 6

The use of مِنْ introducing the agent (cause) in intransitive constructions is related to this causative meaning:

لَوْلَا خَوْفُهَا مِنْكَ لَجَاءَتْ إِلَيْكَ If she weren't afraid of  
you, she would come to  
you. Tai. (Zy.) 34, 31

أَنْ تَشَبَّحَ رُوحَهَا مِنَ الْخَمْرِ  
السَّمَاوِيَةِ to satisfy her spirit with  
the divine wine.  
Gibr. I, 107, 9

and therefore can be used to paraphrase the agent in passive constructions, something otherwise not permitted with the passive voice (see Vol. I, § 16):

ثُمَّ تَعُودُ إِلَى مَكَانِهَا مُضْطَرِبَةً  
مُتَعَبَةً مِنْ غَضَبِ الْعُنَاصِرِ Then she returned to her  
place, shaken and frightened  
by the fury of the elements. Gibr. I, 156, 18

كُنْتُ مَحْبُوبًا مِنْ وَالِدَيْكَ Your parents loved me.  
Nu'. kan. 28, 19

In considering the difference between two nouns or two qualities as a separation, مِنْ is used in comparative constructions:

اللَّهُ أَكْرَمُ مِنْ أَنْ — God is too generous to....  
Maz. (Zy.) 1, 6

حُبِّنَا لِأَنْفُسِنَا أَقْوَى مِنْ حُبِّنَا لِلَّهِ Our love of ourselves is  
greater than our love of  
God. Hak. ahl. 24, 12

لَا أَحَبُّ إِلَيَّ مِنْ ذَلِكَ There is nothing dearer  
to me than this.  
Manf. mag. 105, 8

رَبِّ صِدْقٍ كَانَ الْكَذِبُ مِنْ كَذِبٍ Many a truth is more de-  
ceiving than a lie.  
Nu'. liq. 20,1

أَلَيْسَتْ الْحَيَاةُ هَهُنَا أَفْضَلَ مِنْ  
الْغُرْبَةِ الْبَعِيدَةِ؟ Isn't life here better  
than a distant exile?  
Gibr. I, 176,3

E مِنْ is used to paraphrase a genitive construction in any of its meanings and categories (see page 111). This paraphrasis is frequently used with defined nouns which are followed by an adjectival modification:

بَسَّرَ أَطْرَافَهَا وَالْأَعْضَاءَ الظَّاهِرَةَ مِنْ  
بَدَنِهَا with the veiling of her  
limbs. Q. Amin (Zy.) 5,29

خَلَالَ السَّنَوَاتِ الْعِشْرِينَ الْآخِرَةِ  
مِنْ حَيَاتِهِ during the last twenty years  
of his life.  
Hai. sir. 36,19

فِي الْأُسْبُوعِ الْأَوَّلِ مِنَ الشَّهْرِ in the first week of the  
month. Manf. sha'. 60,15

It must be used if the genitive construction is not allowed, i.e., when the governing noun is to remain undefined (see page 82):

وَهُنَا تَبْدَأُ صَفْحَةً جَدِيدَةً مِنْ  
حَيَاةِ مُحَمَّدٍ and then a new page in  
Mohammed's life began.  
Hai. sir. 122,17

وَضَعَ فِيهَا سَرِيرًا مِنْ خَشَبٍ He brought a wooden bed  
into it. Manf. mag. 85,15

مَعَ نَفَرٍ قَلِيلٍ مِنْ أَصْحَابِهَا with a small group of her  
friends. Mah. qah. 100,7

صَلِيبٌ مِنَ الذَّهَبِ a cross of gold.  
Hak. ahl. 15,12

أَتُرِيدِينَ قَصْرًا مِنَ التَّوَمْرِ الْأَبْيَضِ؟ Do you want a palace of  
white marble?  
Manf. mag. 173,12

فِي ثَوْبٍ مِنَ الْحَرِيرِ الْأَبْيَضِ in a dress of white silk.  
Mah. qah. 99,1

طَلَبْتُ لَهُ فَنَجَّأَنَا مِنَ الْقَهْوَةِ I ordered a cup of coffee  
for him. Hak. yaum. 94,4

A paronomastic paraphrasis of the genitive construction is very common (see page 450):

شَاعِرٌ فَرَنْسِيٌّ مِنَ شُعْرَاءِ الْقَرْنِ one of the French poets  
of the seventeenth century.  
السَّابِعَ عَشَرَ Manf. sha'. 7,3

فَدَرَّ أَعْرَضَ بِنَالِاسٍ قَائِدًا مِنْ Yesterday he attacked one  
of the Emir's officers.  
قَوَابِ الْأَمِيرِ Gibr. I,128,6

مِنْ كُلِّ جَانِبٍ مِنَ جَوَانِبِ الْمَعَارَةِ from all sides of the cave.  
Nu'. liq. 64,3

فِي مَنْزِلٍ مِنْ تِلْكَ الْمَنَازِلِ in one of those houses.  
Manf. (Zy.) 30,9

F مِنْ is very frequently used governing another preposition (see page 260):

أَغْلَقَ بَآهَا مِنْ دُونِهِ He closed the door behind  
him. Hus. ayy. I,102,16

وَشَبَّأَ مِنْ قَوْفِهِ jumping over it.  
Hus. ayy. I,5,3

خَارِجًا مِنْ تَحْتِ أَحْجَارِ الْقَبْرِ coming out from under the  
tombstones.  
Maz. (Zy.) 10,38

كَانَ يَجْلِسُ إِلَيْهِ مِنْ قَبْلِكَ Dr. X used to sit at it  
before you [did]....  
الْأُسْتَاذَ ... Kam. (Zy.) 4,22

G A nominal or verbal construction following a noun modified by a specifying مِنْ may agree with the noun involved in the prepositional phrase, rather than with the governing noun, although the latter is the grammatical subject. This logical agreement is similar to that found with a genitive construction (see page 153):

وَهُنَاكَ طَبَقَةٌ مِنَ النِّسَاءِ شَغَفْنَ and there was a group of  
women who loved poetry.  
بِالشِّعْرِ Djir. tar. I,40,9

جَعَلَ مَلَائِينَ مِنَ النَّاسِ يَقْرَأُونَهَا وَيَفْهَمُونَهَا	It let millions of people read and understand it. Djir. tar. II, 17, 24
نَعَمْ نَجِدُ كَثِيرًا مِنَ الْحَرَائِرِ أَشْتَغَلْنَ بِبَعْضِ الْعُلُومِ	Indeed, we find many free- born women devoted to some sciences. Amin duh. I, 101, 16
(نَجِدُ) كَثِيرًا مِنَ الْجَوَارِي أَدَبِيَّاتٍ وَمُتَعَنِّاتٍ	(We find) many slave girls educated and trained. Amin duh. I, 101, 20

§ 122 عَنْ "AWAY FROM," "OFF"

Arabic uses this preposition to designate a complete separation. To some extent, its meaning is related to the preposition مِنْ (see page 262); this, however, always implies a relation to an origin, while عَنْ emphasizes distance and separation from an origin.

A Hence, it is mainly used with verbs that have a meaning related to the following:

"to go away": flight, avoidance:

عَلَيْكَ أَنْ تَنْتَحِي عَنْهُ	You have to go away from it! Tai. (Br.) 131, 25
إِبْتَغِدْ عَنْ هَذَا الْمَكَانِ	Go away from here! Hak sheh. 19, 2
غَابَ عَنْ عَيْنَيْهِ	He disappeared from his sight. Mah. qah. 62, 3
نَزَلَتْ عَنْهُ الْحُمَّى	His fever went down. Hai. sir. 502, 16
فِي الْحَالِ اخْتَفَى عَنْ نَظْرِي	At the same moment he dis- appeared from my sight. Nu'. liq. 55, 2
ذَهَبَتْ عَنْهُ الْعِزْلَةُ حَتَّى رَغِبَ فِيهَا أَحْيَانًا	His solitude disappeared so completely that he some- times coveted it. Hus. ayy. II, 166, 14

"to stay away": abstaining, ceasing, stopping:

اعْتَذَرْتُ بِضَعْفِ صِحَّتِي وَإِسَاكِي  
عَنِ الْأَكْلِ عَادَةً فِي الصَّبَاحِ

I excused myself on the grounds of weak health and my habit of abstaining from food in the morning.  
Hak. yaum. 48,7

انْقَطَعَ الصَّبِيُّ عَنِ الْكِتَابِ وَانْقَطَعَ  
سَيِّدُنَا عَنِ الْبَيْتِ

The boy stopped going to school and the teacher stopped visiting the house.  
Hus. ayy. I, 59,1

عِنْدَئِذٍ أَقْلَعْتُ عَنْ مُحَاوَلَةِ أُخْرَى

Then I refrained from any other attempt.  
Nu'. liq. 37,12

تَوَقَّفَتِ الْفَتَاةُ عَنِ الْمَسِيرِ

The girl stopped walking.  
Mah. qah. 27,18

كَيْفَ عَنْ هَذَا الْكَلَامِ

Stop talking like that.  
Hak. sheh. 121,4

"to take away": opening, revealing, uncovering:

أُزِيلِي يَدَ الْمَوْتِ عَنْ حَبِيبَتِي

Remove the hand of Death from my beloved.  
Gibr. I, 62,7

كُلُّ قَرَشٍ يَنْقُصُ عَنِ الْخَمْسِينَ  
بَعْضًا

Each piaster reduced one of the fifty blows.  
'Aww. (Br.) 11,21

قَدْ كَشَفَتْ عَنْ رَأْسِهَا

She had uncovered her head. Hus. ayy. I, 123,3

"to keep away": guarding, hindering, defending:

لَا تُدَافِعْ عَنْهُ

Don't defend him!  
Nu'. liq. 32,15

الْفَتَاةُ الْفَرْنِيَّةُ لَا يَمُوقُهَا عَنِ  
الزَّوْاجِ عَائِقُ

Nobody prevents a rich girl from marrying.  
Mah. qah. 112,14

الْكَافِرُ الشَّرِيرُ لَا يُدَافِعُ عَنْ  
نَفْسِهِ أَمَامَ الْخَطَاةِ

A malicious atheist does not defend himself before sinners. Gibr. I, 186,9

لَا لِيَذُودَ عَنْ نَفْسِهِ not to protect himself.  
Tai. (Br.) 124,20

B It also expresses local separation from a point in space:

جَلَسْتُ مُنْفَرِدًا عَنِ الرُّهْبَانِ I sat apart from the monks.  
Gibr. I,168,18

يَبْعُدُ بَعْضُهَا عِشْرِينَ مِيلًا Some of them are twenty  
عَنِ الْبَرِّ miles away from land.  
Raih. mul. 221,7

دُفِنْتُ فِي حَقْلٍ مَهْجُورٍ بَعِيدٍ She was buried in an  
عَنِ الْمَدِينَةِ abandoned field far from  
the city. Gibr. I,88,2

Hence it is also used to express a local determination:

كَانَ مَجْلِسُهُ عَنِ شِمَالِهِ His seat was to his left.  
Hus. (Zy.) 25,18

(الشَّارِعُ) ضَيِّقٌ تَكَادُ تَبْلُغُ جَانِبَيْهِ (The street) was so narrow  
إِذَا مَدَدْتَ يَدَيْكَ عَنْ يَمِينٍ وَشِمَالٍ that one could almost touch  
[the houses on] both sides  
if one stretched out his  
hands. Hus. ayy. II,14,1

جَلَسَ الْخَطِيبُ عَنْ يَمِينِهَا وَأَنَا Her fiance sat to her right,  
عَنِ بَسَارِهَا I to the left.  
Nu'. liq. 29,12

C But it also expresses a moral separation: "to be free of," "strange," "alien to," "to be unable to":

أَخَذَتْ الْأَقْطَارُ الْإِسْلَامِيَّةُ The Muslim districts started  
تَسْتَقِلُّ عَنْ بَغْدَادُ شَيْئًا فَشَيْئًا to become independent from  
Bagdad. Amin zuh. I,90,10

مَاتَ عَنْهُ أَبُوهُ His father died.  
Hus. 'ala. I,1,10

قَدْ مَاتَ عَنْهَا قَبْلَ زَوَاجِ مُحَمَّدٍ She had lost him seven  
بِسَبْعَةِ أَشْهُرٍ months before marrying  
Mohammed. Hai. sir. 285,21

الْكَذِبُ غَرِيبٌ عَنْهُمْ      Lying is alien to them.  
Taq. (Zy.) 3,2

كُلُّ مَا حَوْلِي غَرِيبٌ عَنِّي      Everything around me is  
strange to me.  
Manf. mag. 59,14

عَاجِزًا عَنِ الْهَرَبِ      unable to escape.  
Hak. sheh. 127,8

عَجَزَتْ عَنِ الشَّيْ وَالْحَرَكَةِ      She was unable to walk or  
to move. Hus. ayy. I,94,10

بِالْأُمُورِ الْخَارِجَةِ عَنِ الْمَنْزِلِ      in matters outside of the  
house. Q. Amin 5,36

وَالشَّيْخُ عَنْهُمْ فِي شُغْلٍ      but the sheikh was too  
busy to pay attention to  
them. Hus. ayy. I,90,10

شَغَلُوا بِقِتَالِ أَنْفُسِهِمْ عَنِ قِتَالِ  
عَدُوِّهِمْ      They were too busy fighting  
among themselves to fight  
their enemies.  
Amin zuh. I,90,16

substitution: representation, compensation:

إِنَّ فِي السَّمَاءِ رَبًّا يَتَوَلَّى  
ذَلِكَ عَنِّي      There is a Lord in Heaven  
who will take care of it  
for me. Hak. sul. 85,5

كَانَ لَهُ عَنْهُ الْعَوَضُ      That compensated him for  
it. Hal. sir. 2,6

differentiation:

إِنَّ لِكُلِّ أُمَّةٍ أَدَبًا يَخْتَلِفُ عَنْ  
أَدَبِ الْأُمَمِ الْأُخْرَى      Each country has a culture  
that differs from others.  
Amin duh. I,5,6

أَنَّ الْعَرَبَ أُمَّةٌ مُتَمَيِّزَةٌ بِعُقُومَاتِهَا  
الْأَسَاسِيَّةِ عَنِ الْأُمَمِ الْأُخْرَى      that the Arabs are a nation  
differentiated from others  
by their political factors.  
Far. (Zy.) 17,27

Hence, in comparative constructions, عَنْ introduces the part on whose basis the comparison is made, "less than":



لَا يَقِلُّ عَنْ مِائَةِ جَنْبِهِ

That is not less than a hundred guineas.  
Kam. (Zy.) 4,23

أَنْظُرْ إِلَى صَبِيٍّ لَا يَزِيدُ عَمْرُهُ  
عَنْ خَمْسِ عَشْرَةَ سَنَةً —

Look at any boy no older than fifteen....  
Q. Amin (Zy.) 5,35

شَيْءٌ آخَرَ لَا يَقِلُّ عَنْهُ شَأْنًا

and there is something else no less important.  
Amin duh. I,187,15

لَكِنَّهَا لَا تَنْقُصُ عَنِ الثَّلَاثِينَ  
(قَدَمًا)

but they were no less than thirty feet [tall].  
Raih. mul. 211,19

عَلَى الْأَلَّا يَزِيدُ الْبَيَانَ عَنْ كَلِمَاتٍ  
مَعْدُودَاتٍ

but the argument must not be longer than a few words.  
Mah. qah. 7,15

جُمْهُورٌ آخَرٌ لَا يَقِلُّ عَنِ الْمِئَةِ —

Another crowd of no less than one hundred....  
Raih. mul. 203,2

D It also expresses a temporal separation or distance:

عَمَّا قَلِيلٍ يَأْتِي

He will come soon.  
Hak. sheh. 131,16

عَنْ قَرِيبٍ تَصِيرِينَ سَيِّدَةَ هَذِهِ  
الْأَمْلاكِ الْوَاسِعَةِ

Soon you will be the owner of this vast land.  
Gibr. II,111,14

E In a logical approach, it also expresses the source from which something proceeds:

مَنْذُ خَمْسَةِ أَعْوَامٍ إِنْ وَرَثْتُهُ  
عَنْ عَمِّي

for five years, since I inherited it from my uncle. Tai. (Br.) 132,1

ثُمَّ شَاهَدَ الْحَاضِرُونَ فَضْلًا عَنْ  
سَرَحِيَّةِ الْيَحْيَى لِعَوْلِي

Then the people present watched a scene from the play *The Miser*, by Moliere.  
Mah. qah. 94,8

Therefore, it is used to indicate the origin of a tradition, axiom, or doctrine:

حَدَّثَنِي أَبِي عَنْ أَبِيهَا  
عَنْ أَبِيهِ  
My mother told me and she  
knew it from her father  
and he from his.  
Raf. wah. I,68,19

كَابِرًا عَنْ كَابِرٍ  
from generation to gener-  
ation. Hak yaum. 14,10

and with verbs meaning "to translate":

كَانُوا يَقْرَأُونَ مَا تَرَجَمَ فَتَحَى رَغْلُول  
عَنِ الْفَرَنْسِيَّةِ  
They read what F. Zaghlul  
had translated from French.  
Hus. ayy. II,175,18

It also indicates the reason why something is done and the cause of its occurrence:

هَذَا عَنْ جَهْلٍ بِهَا وَذَاكَ عَنْ  
عِلْمٍ وَتَجَرِبَةٍ  
one because of his ignorance  
of it [life], the other be-  
cause of his knowledge and  
experience.  
Qal. (2y.) 21,3

F Very frequently عَنْ introduces a noun that is not intended to be the direct object but something related to it, implying, however, some separation equivalent to "about":

قَدْ بَقِيَ يُحَدِّثُنِي عَنْكَ نَحْوَ  
السَّاعَةِ  
He spoke to me about you  
for about an hour.  
Nu'. liq. 13,16

أَسْأَلُ عَنْهَا أَحَدًا؟  
or did somebody ask about  
her? Manf. mag. 248,7

مَا عَرَفْتُ عَنْ حَيَاةِ مَرْثَا  
I did not know about Martha's  
life. Gibr. I,78,10

حَدَّثَنِي عَنْ شَهْرَزَادَ الْجَمِيلَةِ  
Tell me about beautiful  
Sherazade. Hak sheh. 7,12

(أَخَذَتْ) تَسْأَلُهُ عَنْ نَفْسِهِ وَعَنْ  
أَبِيهِ وَعَنْ إِخْوَتِهِ وَعَنْ دَارِهِ  
(She began) asking him  
about himself, his mother,  
brothers, and his house.  
Hus. ayy. I,116,16

وَأَفْتَشُ عَنْ كَلِمَةٍ أَقُولُهَا looking for a word to say.  
Nu'. liq. 25,12

بَحَثُوا عَنْ مَرْكَبَاتٍ They looked for a means of  
conveyance. Aqq. (Zy.) 15,12

# § 123 لِي "TO," "FOR"

The original local meaning of لِي, expressing direction "toward" a place, is not often used and occurs only in certain expressions<sup>55</sup>:

وَعُدَّ إِلَيَّ فِي اللَّيْلِ لِنَذْهَبَ مَعًا and come back tonight so  
لِعِنْدِ بَهَاءٍ that we can go together  
to Baha's. Nu'. liq. 96,5

A With a temporal meaning, لِي designates a relationship to a point in time:

وَفِي سَابِعِ يَوْمٍ لِمَوْلِدِهِ أَمْرٌ عَبْدُ and on the seventh day after  
الْعَطْلُ — his birth, Abu Muttalib  
ordered.... Hai. sir. 109,11

فِي رَبِيعِ سَنَةِ ١٨٩٠ لِمَجِيءِ in the spring of the year  
يَسُوعَ النَّاصِرِيِّ 1890 after the coming of  
Jesus the Nazarene.  
Gibr. I, 66,1

إِلَّآنَ till now. Gibr. III, 67,6

وُلِدَ سَنَةَ ١٥ لِلْهِجْرَةِ He was born in the fifteenth  
year of the Hegira.  
Raf. wah. I, 261,20

and thus introduces a temporal determination:

55. This meaning, was already obsolescent in earlier times. In modern Arabic, it should perhaps not be considered as a remnant of the original one, but rather on influence of dialectical expressions in which the preposition has always been used with this meaning; see Brock., *Grund.*, II, p. 377.

نَظَرَ إِلَى مَنْقَذَتَيْهِ لِأَوَّلِ مَرَّةٍ  
He looked at his deliverers  
for the first time.  
Gibr. I, 159, 8

رَحِيتُ أَذِكْرَهُ بِتِلْكَ اللَّيْلَةِ الَّتِي  
رَأَيْتُهُ فِيهَا لِلْمَرَّةِ الْأُولَى  
I began to remind him of  
the night when I saw him  
for the first time.  
Nu'. liq. 18, 16

لِلْمَرَّةِ الْأَخِيرَةِ  
for the last time.  
Mah. zuq. 46, 12

It may also introduce a numeral as the temporal determination:

قَدْ كَانَ ذَلِكَ لِعِشْرِينَ سَنَةً  
خَلَّتْ فِي مَوْتِ الْحَسَنِ  
That happened twenty years  
after the death of al-Hasan.  
Raf. wah. I, 261, 9

لِثَمَانٍ خَلَوْنَ مِنْ شَهْرِ رَمَضَانَ  
When eight days of the  
month of Ramadan had passed.  
Hai. sir. 257, 17

B In a logical consideration, the noun governed by لِ becomes the indirect object of the verb. The function of the preposition is to express any indirect relation to an object, especially with the idea of "for," "in favor of," and also "destination":

طَلَبْتُ لَهُ فِنْجَانًا مِنَ الْقَهْوَةِ  
I ordered a cup of coffee  
for him. Hak. yaum. 94, 4

إِنَّ أَبِي جَمَعَ لِي هَذِهِ الْأَزْهَارَ  
My father picked up the  
flowers for me.  
Manf. mag. 35, 5

أَنَّ اللَّهَ قَالَ لِلْإِنْسَانِ  
الْأَوَّلِ —  
that the Lord said to the  
first man....  
Gibr. I, 190, 12

قَدْ أَخَذْتُهُ لِي مَنَابِتُهُ  
I have taken it as my  
place. Tai. (Br.) 132, 1

أَنْتَ مَا خُلِقْتَ إِلَّا لِي  
You were created only for  
me. Hak. sheh. 46, 12

- أَزِنَ لَهُمَا بِالْذُّخُولِ      He permitted them to come in. Mah. qah. 73,16
- أُحْضِرُ طَعَامًا لَكُمَا وَلِي      I shall bring food for you both and for me. Hak. ahl. 23,1
- أَبْقِ لِي حَبِيبَتِي      Spare me my beloved. Gibr. I, 63,10
- خَيْرٌ لَكَ أَنْ لَا تُحَاوِلَ هَذَا      It is better for you not to attempt this. Hak. sheh. 39,7
- هَذِهِ صُحُفٌ لَمْ تُكْتَبْ لِلْعُلَمَاءِ وَلَا لِلْمُؤَرِّخِينَ      These are pages that have not been written for learned men or historians. Hus. 'ala. I, ,1
- هُوَ كِتَابٌ لِلشَّعْبِ      It is a book for the people. Musa (Zy.) 2,23
- اِشْتَرَيْتَهَا خَصِيصًا لِهَذِهِ النَّاسَةِ السَّعِيدَةِ      [which] I had bought especially for this fortunate occasion. Maz. (Zy.) 1,10
- but sometimes also the contrary, i.e., the idea of opposition is equivalent to عَلَى (see page 325):
- كُلُّ وَاحِدٍ عَدُوٌّ لِكُلِّ وَاحِدٍ      Each is the other's enemy. Sak. (Zy.) 13,30
- مَنْ يُرِيدُ بِهِ شَرًّا يَكُونُ عَدُوًّا لَنَا      Whoever wishes him evil is our enemy. Gibr. I, 198,6
- أَنْ لَنَا أَنْ نَذْهَبَ      We must go now. Mah. qah. 76,11

Hence, in interjectional constructions it introduces the term intended:

- وَيْلٌ لِمَنْ يَقْضِي وَيْلٌ لِمَنْ يُدِينُ      Woe to the one who judges and weighs! Gibr. I, 117,10
- الْوَيْلُ لِي      Woe to me! Hak. sheh. 86,2

وَمَنْ كَانَ هَذَا هَمُّهُ مِنْ حَيَاتِهِ  
قَوْلٌ لِرُؤُوسِهِ مِنْهُ! Unlucky is the wife of the  
one who has such a purpose  
in life! Manf. mag. 161,19

C An indirect relationship, especially the idea of destination, can replace a concept of possession. The preposition لِ very frequently paraphrases a genitive construction when the governing noun is to remain undefined, and also in cases of inversion of the word order (see page 82):

أَلَّتِي هِيَ حَقٌّ طَبِيعِيٌّ لِلْإِنْسَانِ That is a natural right of  
man. Q. Amin (Zy.) 5,18

إِنَّ حَيَاتِي لِي My life belongs to me.  
Manf. mag. 67,1

أَنْتَ وَمَالُكَ لِأَبِيكَ You and your money belong  
to your father.  
Tai. (Br.) 125,1

لِمَنْ هَذِهِ الدَّارُ؟ To whom does this house  
belong? Hak. sheh. 5,9

كَانَ عِيدًا لِلْفَرَسِ قَدِيمًا It was an old Persian  
feast. Amin duh. I,105,15

it is also used to shorten long series of genitives:

مَدُونٌ فِي التَّقَاوِيمِ الرَّسْمِيَّةِ  
لِلْمُلُوكِ تِلْكَ الْبِلَادِ written down in the official  
records of the kings of  
those lands. Hak. ahl. 51,2

رَئِيسُ مَجْمَعِ قَوَائِمِ الْأَوَّلِ لِللُّغَةِ الْعَرَبِيَّةِ the President of the Fu'ad  
I Academy of the Arabic  
Language. Kurd (Zy.) 28,1

الرَّسَالَةُ الْأَجْنِبِيَّةُ لِلْكَنِيسَةِ  
الْبُرُوتِسْتَانْتِيَّةِ الْهُولَنْدِيَّةِ فِي أَمِيرِكَ the Foreign Mission of the  
Dutch Reformed Church of  
America. Raih. mul. 200,22

لِ is also used to denote authorship:

ثُمَّ شَاهَدَ الْحَاضِرُونَ فَصْلًا عَنْ  
مَسْرُوحِيَّةِ الْبَخِيلِ لِمُولِيَّوِ Then the people present saw  
a scene from the play *The  
Miser*, by Moliere.  
Mah. qah. 94,8

مِنْ كِتَابِ فَجْرِ الْإِسْلَامِ لِأَحْمَدَ أَمِينٍ from Ahmed Amin's book,  
*Fajr al-Islām*.  
 Djir. tar. I, 233, 28

أَنْظُرْ كِتَابَ الْمَعَارِفِ لِابْنِ قَتَيْبَةَ See Ibn Qutaiba's *Kitāb*  
*al-ma'ārif*.  
 Amin duh. I, 12, 19

The idea of belonging, when used in passive constructions, may introduce an agent otherwise not permitted with the passive voice (see Vol. I, § 16):

هَلْ أَعْمَالُ الْعِبَادِ مَخْلُوقَةٌ لِلَّهِ  
 أَوْ هِيَ مَخْلُوقَةٌ لِلْعَبْدِ؟ Are human actions created  
 by God, or by man himself?  
 Amin duh. III, 53, 10

إِنَّ أَعْمَالَ الْعِبَادِ مَخْلُوقَةٌ لَهُمْ Man's actions are created  
 by him. Amin duh. III, 53, 12

It is also used to paraphrase the verb "to have," which does not exist in Arabic:

لَهَا فِي الْحَيَاةِ الْاجْتِمَاعِيَّةِ دَوْرٌ  
 خَطِيرٌ She has an important role  
 in social life.  
 Sa'. (Zy.) 6, 21

كَانَ لَهُ بَيْتٌ فِي الْقَاهِرَةِ He had a house in Cairo.  
 Hus. ayy. II, 44, 17

كَانَ لَهُ ثَلَاثُ بَنَاتٍ He had three daughters.  
 Nu'. liq. 56, 16

هَلْ لَكَ أَهْلٌ؟ — لَيْسَ لِي  
 إِلَّا قِطْمِيرٌ Do you have a family?...  
 I only have Qitmir.  
 Hak. ahl. 13, 4

D لَ can even paraphrase the accusative object, especially with verbal nouns (participles, page 413 and infinitives, page 404):

الْكَتُبُ الْمَقْدَسَةُ السَّابِقَةُ لِلْقُرْآنِ the holy books prior to  
 the Koran.  
 Hai. sir. 30, 13

هَلْ أَنْتَ فَاهِمٌ لِعَجِيَّةِ  
 التَّنَفُّسِ؟ Do you understand the wonder of (the function of)  
 breathing? Nu'. liq. 77, 7

الْمُنْشِئُونَ لِلرَّسَائِلِ<sup>56</sup>

the letter writers.  
Djir. tar. II,151,2

سَكَتَ أَحْتَرَامًا لِلْوَعْتِ

I kept silent, respecting  
his sorrow.  
Nu'. liq. 32,5

قَدْ كَانَ هَذَا الشَّيْخُ يَعْرِفُ مِنْ  
هَؤُلَاءِ الشَّبَابِ حُبَّهُمْ لِلْعِلْمِ

The sheikh knew how much  
these young men loved to  
learn. Hus. ayy. II,52,16

انْعَطَفُوا أَوَّلَ طَرِيقِ مَقَاطِعِ  
لِطَرِيقِ الْجَامِعَةِ

They turned at the first  
intersection of the street  
where the University was.  
Mah. qah. 8,13

وَلَكِنْ عَقْلُهُ مَا زَالَ لَهَا مُنْكَرًا

But his reason did not  
stop rejecting them.  
Hus. 'ala. II,86,15

كَانَتْ حَيَاتُهُ حَيَاةَ سَفَكٍ لِلدِّمَاءِ

His life was one of blood-  
shed. Amin duh. I,108,7

and sometimes also with verbs, in order to give a special emphasis to the object as being intended as such:

الطُّلَّابُ يَسْمَعُونَ لِهَذَا الصَّوْتِ

The students listened to  
this voice. Hus. (Zy.) 25,39

and also a more elementary relationship:

وَلَا تَرْتَعِشُ رُوحِي لِصَوْتِ الرَّئِيسِ

Nor did my spirit tremble  
at the Superior's voice:  
Gibr. I,163,19

لَمْ يَسْبِقْ لَهُ أَنْ دَخَلَ بَيْتًا  
كَهَذَا الْبَيْتِ

He had never before entered  
a house like this one.  
Mah. qah. 54,22

56. Compare with:

مُنْشِئُو الرِّسَالِ

The writers of epistles.  
Djir. tar. II,151,1



جَدِّي لِأَبِي My grandfather on my  
father's side.  
Raih. (Zy.) 23,9

لَمْ أَرْ لَهَا نَظِيرًا قَطُّ I never saw anyone like  
her. Hak. sul. 84,4

(مَضَى) يَلْعَنُ إِلَى آبَائِي (He went on) cursing my  
parents and grandparents.  
Maz. (Zy.) 1,27

عِشْ ... عِشْ لِي Stay alive...stay alive  
for my sake!  
Hak. ahl. 162,3

E Here the expressions should be mentioned in which an interrogative particle, adverb, or pronoun is followed by the preposition *لِ*, governing a personal pronoun or a noun:

هَلْ لَكَ يَا خَادِيَجَةُ أَنْ يَسْتَأْجِرِي مُحَمَّدًا؟ "Khadija, would you hire  
Mohammed?" Hai. sir. 121,3

مَا لَكُمْ تَفْرُونَ مِنِّي وَجِهِي؟ "Why do you flee from me?"  
Manf. sha'. 41,11

مَا لَوَجْهِكَ قَدْ تَغَيَّرَ؟ "Why has your face changed?"  
Hak. sheh. 134,3

مَا لَكَ لَا تَقُولُ —؟ "Why don't you admit...?"  
Hus. ayy. I,43,12

كَيْفَ لِي بِذَلِكَ؟ "How could I?"  
Hai. sir. 122,9

أَلَا أَنْ تَمْلَأَ دَارَكَ ذَهَبًا؟ "Would you like to fill  
your house with gold?"  
Hak. sheh. 131,2

F The indirect object may introduce the reason why something is done or happens:

يَجِبُ لِدَلِيلِكَ أَنْ تَبْحَثَ — For this reason, it is  
necessary to investigate....  
Hai. sir. 12,2

لِهَذَا السَّبَبِ for this reason.  
Musa adab. 7,2

لَمْ يُمْكِنَهُمْ ذَلِكَ لِعَرَضِ وَالدِّي They could not because of  
my father's illness.  
Mah. qah. 142,14

مَا كَانَ الصَّبِيُّ حَزِينًا لِفِرَاقِ أُمِّهِ The boy was not sad because  
he was leaving his mother.  
Hus. ayy. I,134,10

لِكَثْرَةِ مَا كَانَ يَهْضُبُ فِيهِ صَاحِبُ because of the large quantity  
الْقَهْوَةِ مِنَ الْمَاءِ of water that the coffeehouse  
owner used to pour into it.  
Hus. (Zy.) 25,11

With the interrogative pronoun **لِمَا**, it has an ad-  
verbial function, "why?" (see Vol. I, § 44):

لِمَاذَا رَجَعْتَ؟ Why have you come back?  
Hak. sheh. 21,16

لِمَاذَا تَدْعُونَا دَائِمًا يَا مَوْلَايَ؟ Why do you always call us  
"My Lord"?  
Hak. ahl. 11,14

وَلِمَ تُرِيدُ أَنْ أُبْتَسِمَ؟ Why do you want me to  
smile? Hus. 'ala. I,16,20

Note the following interjectional phrase:

لِمَهُ؟ Why? Mah. zug. 99,7

When governing a noun clause introduced by the  
particle **لِأَنَّ**, the construction is equivalent to a  
causal clause (see Vol. III):

جَعَلَهُمُ الْجَهْلُ مُجْرِمِينَ لِأَنَّهِمْ Ignorance made them trans-  
ضَعَفَاءُ gressors because they were  
weak. Gibr. I,131,18

لِأَنَّكَ أَبٌ for you are a father.  
Manf. mag. 65,16

When governing an infinitive, the action expressed  
by the infinitive becomes the aim or goal and thus  
equivalent to a final clause (see Vol. III):

ذَهَبْتُ لِزِيَارَةِ رَشِيدٍ I went to visit Rashid.  
Gibr. I,108,15

أَنْ يَدْعُوَ عَتَلًا غَيْرَ أَبِي بَطَّةٍ  
لِنَقْلِ صَنْدُوقِ ثَقِيلٍ

to call a porter other  
than Abu Batta to deliver  
a heavy case.  
Nu'. (Zy.) 33,17

جَاءَتْ لِمُعَابَلَتِي

She came to meet me.  
Mah. qah. 89,9

إِذَا سَافَرَ أَحَدٌ خَرَجَتْ الْقَرْيَةُ  
كُلُّهَا لِوَدَاعِهِ وَإِذَا آتَى أَحَدٌ مِنْ  
عَبِيهِ خَرَجَتْ الْقَرْيَةُ كُلُّهَا لِاسْتِقْبَالِهِ

When anyone goes on a  
journey the whole village  
turns out to wish him fare-  
well and when anyone comes  
back the whole village turns  
out to greet him.  
Sak. (Zy.) 13,21

اتَّخَذُوهَا أَسَاسًا لِلْبِنَاءِ فَوْقَهُ

They used it as a foundation  
upon which to build.  
Hai. sir. 125,15

Note the following use of ل after كَانَ :

الَّتِي لَمْ تَكُنْ لِتَخْضَعِ

which could not surrender.  
Hai. sir. 79,19

When governing the subjunctive and prefixed to  
it, ل becomes a conjunction which introduces final  
clauses (see Vol. III):

أَنْ قَرَيْشًا قَدْ خَرَجُوا مِنْ مَكَّةَ  
لِيَمْنَعُوا عِبْرَهُمْ

that the Koreish had left  
Mecca to protect their  
caravan. Hai. sir. 258,8

(For a discussion of ل as a part of the compound لَكِنْ ,  
see Vol. III.)

§ 124 إِلَى "TO," "TOWARD"

إِلَى expresses the direction to or toward an aim  
or goal.

A This idea can be understood

a) locally, as motion toward a place:

- (السَّمَاءُ) نَفَتْنِي يَتِيمًا إِلَى الدَّيْرِ (Heaven) banished me as an orphan to the monastery. Gibr. I, 164, 10
- كَانَ الضَّائِطُ يَدْخُلُ إِلَى غُرْفَتِي بَيْنَ الْحَيْنِ وَالْآخِرِ The officer entered my room from time to time. Qud. (Br.) 50, 3
- قَالَ الرَّجُلُ وَهُوَ يُنْسِدُ ظَهْرَهُ إِلَى مَقْعَدِهِ — The man said, while leaning his back against the chair.... Mah. qah. 55, 19
- تَكْرَمُ بِالْحُضُورِ إِلَى بَيْتِي عَصْرَ الْيَوْمِ Please come to my house this afternoon. Mah. qah. 108, 21
- نَظَرَ الْخَادِمُ إِلَى سَاعَتِهِ The waiter looked at his watch. Taq. (Zy.) 3, 40
- مَا أَحْسَبُ لَكَ عَمَلًا تُسَارِعُ إِلَيْهِ I do not think you have anything to which you should hurry. Hak. sheh. 6, 8

and also when referring to persons:

- مَتَى يَأْتِي كِتَابُكَ إِلَيَّ When will your letter come to me? Manf. mag. 58, 2
- رَدَّهَ إِلَيْهَا صَامِتًا He returned it to her without a word. Manf. mag. 29, 16
- عِنْدَمَا قَادَنِي الْقَدَرُ إِلَى رَشِيدٍ when destiny led me to Rashid. Gibr. I, 113, 4
- التَّفَتَ إِلَيْهِ He turned to him. Mah. qah. 31, 20
- نَظَرَ إِلَيَّ طَوِيلًا He looked at me a long while. Gibr. II, 92, 16

It may also be used to express direction as an adverbial modification:

خَضَى إِلَى الْخَارِجِ He went out.  
Mah. qah. 111,1

رَفَعَ الْعَصَا إِلَى قَوْفٍ He raised the stick upward.  
'Aww. (Br.) 20,5

and "to go (to pass) by":

رَبَّحًا مَرَرْتَ إِلَى جَانِبِ مُصَلٍّ You may go by someone  
praying. Hus. (Zy.) 25,37

and the place as reached after the idea of motion  
has faded:

كَانَ يَجْلِسُ إِلَيْهِ مِنْ قَبْلِكَ Dr. X used to sit at it  
... الْأَسْتَاذُ before you [did]....  
Kam. (Zy.) 4,22

يُقَالُ إِنَّ رَجُلًا بِقَلْبِهِ قَدْ يَصِلُ People say that sometimes  
إِلَى مَا يَصِلُ إِلَيْهِ آخَرُ بِعَقْلِهِ a man can, with his heart,  
reach what another can with  
his intelligence.  
Hak. sheh. 90,2

وَأَنَا جَالِسَةٌ إِلَى مَكْتَبَتِي while sitting at my desk.  
Qal. (Zy.) 21,8

لَسْتُ أُحِبُّ الْجُلُوسَ إِلَى هَذِهِ I do not want to remain  
الْأَرْضِ in this world.  
Hak. sheh. 152,12

أَمَّا إِسْتَيْفَنَ فَقَضَى لَيْلَهُ جَالِسًا As for Stephen, he spent  
إِلَى نَافِذَةِ عَرَفَتِهِ the night by the window  
of his room.  
Manf. mag. 18,14

رَأَيْتُ فَتَاتَهَا إِلَى جَانِبِهَا تَبْكِي I saw her child at her  
بَكَاءٌ مُرًّا side crying bitterly.  
Manf. (Zy.) 30,44

b) temporally, as the point in time up to  
which something lasts:

إِلَى يَوْمِ الدِّينِ to the Day of Judgment.  
Hal. sir. 1,5

مِنْ وَقْتِ وَلَدَتِهَا إِلَى يَوْمِ مَاتِهَا from the moment of her birth to the day of her death. Q. Amin (Zy.) 5,30

وَمَلَأَتْ قَلْبَهُ حَيَاءً لَمْ يَفَارِقْهُ  
إِلَى الْآنَ and filled his heart with a shame that never left him till now.  
Hus. ayy. I,19,4

ظَلَّ الْحَالُ كَذَلِكَ إِلَى الْقَرْنِ  
السَّادِسِ الْمَسِيحِيِّ And so the situation remained until the sixth century B.C.  
Hai. sir. 68,22

كَانَ إِسْمَاعِيلُ هُوَ الْإِبْنُ الْوَحِيدُ  
إِلَى أَنْ وُلِدَ إِسْحَاقُ Isma'il was the only child until Isaac was born.  
Hai. sir. 87,6

كَانَ الْأُورُوبِيُّونَ وَالْأَمْرِيكَانُ  
يَتَأَخَّرُونَ فِي الزَّوْاجِ إِلَى مَا  
بَعْدَ الثَّلَاثِينَ Europeans and Americans used to postpone their marriage until they were over thirty.  
Musa adab. 84,16

اتَّصَلْتُ مَعْرِفَتِي بِهِ إِلَى وَفَاتِهِ I knew him until his death.  
Musa (Zy.) 29,1

and as an adverbial temporal determination:

(أَنْ) وَيَنْسَى زَوْجَهُ الْآخَرَى (and to) forget his other wife for a while.  
إِلَى حِينٍ Hus. 'ala. I,24,15

c) logically, إِلَى then expresses the point reached by a verbal action or the point toward which the verbal action is directed:

إِنَّ بَعْضَهُمْ لَيَذْهَبُ إِلَى أَنَّهُمْ — Some of them even go to the extent of....  
Hai. sir. 242,9

أَرَأَيْتَ إِلَى أَيِّ حَدٍّ أَصَابَكَ  
الْخَبَلُ ! Do you see how insane you have become!  
Hak. sheh. 58,2

فَلَمَّا ارْتَفَعَ إِلَى قَامَةِ الرَّجُلِ — But when he reached a man's height.... Hai. sir. 125,16

وَلَكِنْ لَمْ تَلَبْ هَذِهِ الْحَفِيطَةَ أَنْ  
 اسْتَحَالَتْ إِلَى حُزْنٍ صَائِتٍ عَمِيقٍ

But it did not take long  
 for this resentment to  
 become a still, deep sad-  
 ness. Hus. ayy. I, 18, 7

and also the point at which something is added:  
 "besides":

وَحَفِظَ إِلَى ذَلِكَ كُلِّهِ الْقُرْآنَ

Besides that, he memorized  
 the Koran.  
 Hus. ayy. I, 27, 9

It expresses a simple relationship equivalent to  
 the English "to," which may also be governed by a  
 noun:

خَيْلَ إِلَيَّ أَنْ —

It seemed to me that....  
 Kam. (Zy.) 4, 38

الْمُسْلِمُونَ لَا يَقْتُلُونَ مَنْ أَحْسَنُوا  
 إِلَى السَّلِيمِينَ

The Muslims did not kill  
 anyone who was their  
 benefactor. Hai. sir. 267, 6

هُوَ آمِنٌ مَطْمَئِنٌّ إِلَى جَهْلِي  
 بِلَفْتِهِ

He was secure in and con-  
 fident of my ignorance of  
 his language.  
 Maz. (Zy.) 1, 27

هِيَ أَحَبُّ الزُّهُمِرِ إِلَيَّ

They are my favorite  
 flowers. Manf. mag. 24, 14

إِنَّكَ فِي حَاجَةٍ إِلَى الرَّاحَةِ

You need some rest.  
 Hak. sheh. 60, 14

عَلَى حِينٍ أَنْ كُلَّ وَاحِدٍ يَحْتَاجُ  
 إِلَى الْآخَرِ

at a time when everybody  
 needs neighbors.  
 Sak. (Zy.) 13, 30

كَأَنَّ سَلَمَى وَطِفْلَهَا لَمْ يَكُونَا  
 أَقْرَبَ النَّاسِ إِلَيَّ

as if Salma and her child  
 were not closest of all  
 to me. Gibr. II, 92, 11

B In many cases, the use of إِلَى can be under-  
 stood as a remnant of an old expression in which the  
 original meaning implying motion has faded:

- أَنْ يَنْقَطِعَ إِلَيْهَا to dedicate himself to her exclusively.  
Hus. 'ala. I, 24, 15
- سَكَنْتُ إِلَى نَفْسِي I calmed myself.  
Hak. ahl. 13, 14
- خَطَبَ إِلَيْهِ ابْنَتَهُ He asked him for his daughter's hand.  
Hai. sir. 107, 11
- خَلَا صَبِيْنَا إِلَى نَفْسِهِ فِي الْمَنْظَرَةِ Our boy remained alone in the room.  
Hus. ayy. I, 102, 15
- إِلَى جَانِبٍ — In comparison with...[at the side of...].  
Hai. sir. 263, 19
- أَنَّ النَّاسَ قَبْلَ هُوْدِ الشَّرَائِعِ كَانَتْ تَتَحَاكَمُ إِلَى الْعَقْلِ Before the appearance of laws, mankind judged according to common sense.  
Amin duh. III, 48, 9
- C Frequently إِلَى governs an infinitive or a noun clause introduced by أَنْ (see Vol. III); in such cases, the preposition expresses the subordinated action as the intended aim; thus it is often equivalent to a final clause:
- دَعَاهُ إِلَى الْجُلُوسِ He invited him to sit down. Mah. qah. 66, 3
- لَيْسَ لَهَا إِلَى الْخَلَاصِ مِنْهُ سَبِيلٌ It is not possible for her to get rid of him.  
Q. Amin (Zy.) 5, 25
- دَعَا أَبْنَاهُ إِلَى الْإِقْتِرَابِ مِنَ الْفِرَاشِ He beckoned his son nearer to the bed.  
Mah. qah. 38, 20
- أَدْعُوكُمْ — إِلَى إِعْلَانِ آرَائِكُمْ فِي الرَّأْيِ I ask you...to express your opinions about women.  
Mah. qah. 7, 15
- وَرَبَّمَا اضْطَرَّتْهُ إِلَى أَنْ يَنْقَطِعَ إِلَيْهَا and perhaps she forced him to dedicate himself to her exclusively. Hus. 'ala. I, 24, 15



§ 125 حَتَّى "TILL," "UNTIL," "UP TO"

حَتَّى not only expresses direction, as إِلَى primarily does (see page 290), but also contains the connotation of arrival at a terminus, hence the aim or goal of an action as having been reached. The local meaning seems to be no longer used.

Contrary to most prepositions, حَتَّى does not take suffixed pronouns (see page 255):

A The terminus is generally understood to be temporal:

يَظْلُونَ تُعَسَاءَ حَتَّى الْمَوْتِ They remain in misery until death. Gibr. I, 165, 6

أَسَكَتَ يَا قَلْبِي حَتَّى الصَّبَاحِ Be silent, my heart, until morning comes. Gibr. III, 54, 16

مِنْ الصَّبَاحِ حَتَّى مَا بَعْدَ الْعِشَاءِ from morning until night. Mah. qah. 37, 22

حَتَّى مُنْتَصِفِ اللَّيْلِ until midnight. Mah. qah. 38, 1

أَقَامُوا بِهَا حَتَّى بُكْرَةِ الْفَجْرِ They remained there till early in the morning. Hai. sir. 429, 23

(For a discussion of حَتَّى introducing a verbal sentence, and for حَتَّى إِذَا, see Vol. III.)

B The adverbial meaning and function of حَتَّى, "also," "even," "too," is derived from its original meaning of "arrival at a terminus" and the inclusion of the terminus in the action.

In this function حَتَّى does not have a governing influence upon the following noun, which may be in any of the three grammatical cases, the case being determined by the noun's function in the sentence. The Arab grammarians say that حَتَّى is used here لِّلْعَطْفِ, "for coordination."

In this type of adverbial function, حَتَّى may be used in one of the following ways:

a) أَنْتَ حَتَّى أَنْتَ "you, you too," "even you," as an emphatic repetition:

تَصَوِّرْ أَنَّكَ أَنْتَ حَتَّى أَنْتَ Imagine that you, even you, could....  
— تَسْتَطِيعُ أَنْ Taq. (Zy.) 3,14

وَإِذَا بَعِثْنِي حَتَّى عَيْنِي تَفْرِهَاقَانِ and suddenly even my eyes were full of tears.  
Nu'. liq. 30,6

b) النَّاسُ حَتَّى أَنْتَ "all men, even you," as an emphatic apposition to "a whole through a part":

أَنَّ الْإِنْسَانَ يُظْلِمُهُ حَتَّى أَبِيهِ that everyone, even his father, was unjust to him.  
Hus. ayy. I,38,7

لَا يُمْلِكُ مِنْ مَتَاعِ الدُّنْيَا شَيْئًا (who) does not own a thing on earth, not even gloves for his hands.  
حَتَّى قَفَّارًا فِي يَدَيْهِ Manf. sha'. 53,8

(هُوَ) أَذْكَى مِنْ كُلِّ مَنْ عَرَفْتُ he is the most intelligent person I have ever known, even more [intelligent] than you.  
فِي حَيَاتِي حَتَّى أَنْتَ Manf. sha'. 149,1

c) حَتَّى أَنْتَ "even you," where the expression introduces a necessary part of the sentence:

حَتَّى أَنْتَ أَيْضًا تَرَانِي فِي Even you see me in the mirror of your soul!  
مِرْآةِ نَفْسِكَ! Hak. sheh. 102,9

حَتَّى أَبُو بَكْرٍ — قَدْ بَقِيَ لَا Even Abu Bakr...knew only a little about the matter.  
يَعْرِفُ مِنَ الْأَمْرِ إِلَّا قَلِيلًا Hai. sir. 210,9

It may also introduce a prepositional phrase:

لَعَلَّكَ شَغُولٌ حَتَّى مِنَ الْجُوعِ? Are you so busy that you have forgotten your hunger?  
Hak. ahl. 23,12

أَنَّ أَبَا الْعَلَاءِ كَانَ يَتَسْتَرُّ فِي  
أَكْلِهِ حَتَّى عَلَى خَادِيهِ  
that Abu-l-'Ala used to  
hide even from his servant  
while eating.  
Hus. ayy. I, 21, 4

لِذَلِكَ كُنَّا نَرَى حَتَّى فِي حُبِّنَا  
حَقَارَةَ الْإِنْسَانِيَّةِ  
For this reason we see the  
baseness of humanity even  
in our love.  
Jabr. (Br.) 71, 5

In negative statements the negative particle is not repeated before حَتَّى, "not even":

لَمْ يَكُنْ فِي تِلْكَ النَّاحِيَةِ مِنْ  
الْجَبَلِ طَرِيقٌ حَتَّى لِلْعَرَبَاتِ  
In this part of the moun-  
tain, there were no roads,  
not even for carts.  
Raih. (Zy.) 23, 19

لَا يَعْرِفُ حَتَّى مِنْ أَيْنَ يَأْتِي  
هَذَا الصَّوْتُ  
He did not even know where  
this voice came from.  
Hus. ayy. II, 36, 17

إِنَّ هَؤُلَاءِ الشَّبَّانَ لَا يَخَافُونَ  
حَتَّى بَرِيطَانِيَا وَأَمْرِيكَ  
These young men are not  
afraid, not even of England  
or America.  
Qud. (Br.) 54, 1

أَوَلَمْ يَعُدْ بَعْدَ حَتَّى الْعَبْدُ  
الَّذِي — ؟  
Not even the servant who...  
has yet returned?  
Hak. ahl. 84, 13

#### § 126 بِ "IN," "AT," "ON"

بِ basically expresses the concept of rest in a place. It has always been closely related to the local meaning of فِي. The traditional distinction is as follows<sup>57</sup>:

بِ is used to express the idea of closeness or vicinity:

57. For more about the traditional distinction between بِ and فِي, see Wright, II, p. 156.

قَرِيَّةٌ بِبَابِ الْقَاهِرَةِ a village at [close to,  
or hard by] the gate of  
el-Kahira.

while في is used for "within," "in the midst of"  
(see page 309).

When ب means "in," it is used to refer to larger  
geographical areas: بِالْمَدِينَةِ, "in Medina," بِبَيْتِ  
Cairo."

A In modern Arabic, however, ب and في are always  
interchangeably used unless the idea of "within" is  
to be emphasized; compare the following examples with  
those given for في (see page 309):

كُنْتُ بِالْمَدِينَةِ I was in the city.  
Hak. ahl. 41,10

مَاتَ هَاشِمٌ بَعْدَ سِنِينَ مِنْ ذَلِكِ بَغْزَةَ Hashim died in Ghazza some  
years after this event.  
Hai. sir. 98,10

وَهَلْ كَانَتْ بِفِلَسْطِينَ أَوْ بِالْحِجَازِ whether it was in Palestine  
or in Hijaz.  
Hai. sir. 87,2

مُنْذُ هَذَا الْيَوْمِ رَأَيْتُ شَيْخَ الْمَوْتِ مُقِيمًا فِي هَذَا الْبَيْتِ Since that day I have seen  
the specter of Death  
dwelling in this house.  
Hus. 'ala. I,31,6

وَقَفْتُ هِيَ مِنَ الدَّهْشَةِ مَا بِي I stood there somewhat  
perplexed and confused.  
Nu'. liq. 69,6

غُرَّةُ الْحَامِينَ بِمَحْكَمَةِ الْإِسْتِثْنَائِي Advocates' Chamber of the  
Appellate Court.  
Kam. (Zy.) 4,1

هَذَا كُلُّ مَا بِالْكَتَابِ مِنْ أَدَوَاتٍ That was all the furniture  
(which was) in the school.  
Amin (Br.) 85,21

In order to express the idea of proximity, ب is  
generally used together with a word meaning "proximity,"  
"vicinity," etc.:

- جَلَسْتُ بِالْقُرْبِ مِنْهُ I sat down near him.  
Nu'. liq. 13,7
- أَمَّا الْجَالِسُونَ بِجَانِبِ مَضْجِعِهِ but those who sit by his  
Fَيْسَمَعُونَ bed, hear....  
Gibr. I, 188, 17
- يَفْنُونَ الْحَيَاةَ بِجَانِبِ الْمَوْقِدِ They passed their lives by  
the fireplace.  
Gibr. I, 154, 4

It is also used with verbs expressing a motion, but only when the noun governed by the preposition indicates the place where the verbal action is completed. It is never used to express motion toward a place:

- ثُمَّ لَا يَخْطُرُنْ لَكَ بِبَالٍ أَنْ — Then don't think of....  
Nu'. liq. 81, 12
- حَدَقَتْ بِهِ رَاحِيلُ Rachel looked at him.  
Gibr. I, 161, 17
- دَارَ أَوْلَادُهُ بِهِ His children surrounded  
him. Manf. mag. 101, 6
- رَأَيْتُ جَمَاعَةً يُحِيطُونَ بِصَاحِبِ الشَّيْخِ I saw a group around my  
friend, the old man.  
Maz. (Zy.) 10, 36
- لَحِقَ بِهِ أَبِيهِ His father joined him.  
Manf. mag. 61, 14

The original meaning of ب , expressing proximity, "at," "by" (German: *an* or *bei*; Latin: *juxta*, *apud*), can still be seen in its usage with the demonstrative adverb إِذَا (see Vol. III):

- وَإِذَا بِأَرْبَعَةِ غُلَمَانٍ Suddenly four boys appeared.  
'Aww. (Br.) 16, 20
- وَعَدَّ هَنِيئَةً التَّتَفَتُ فَإِذَا بِثَلَاثَةِ أَشْبَاحٍ A short while later I turned  
around and there I saw three  
figures. Gibr. III, 71, 10
- وَإِذَا بِذَلِكَ الشَّيْءِ حَجَلٌ And lo, this thing was a  
big and beautiful partridge.  
Nu'. liq. 54, 3

فَإِذَا بِي أُجِدْتُ نَفْسِي فِي صَدْرِ  
الْمَائِدَةِ I soon found myself in  
front of the table.  
Hak. yaum. 48,9

It also follows the compound particle كَانَ , with  
a meaning equivalent to a hypothetical إِنْ كَانَ ب ,  
however, never has the emphatic effect of surprise that  
إِنْ has, and seems to be used only with the pronoun  
of the first person:

كَأَنِّي بِكَ تَقُولِينَ — As if you were saying....  
Hak. sheh. 27,9

كَأَنِّي بِهِ يَتَحَدَّثُ عَنْ عَرْشِ  
بَلْقِيسِ as if I heard him talking  
about Balqish's throne.  
Hak. sul. 63,8

كَأَنِّي بِالْقَارِيءِ يَقُولُ — As if I could hear the  
reader saying....  
Raih. mul. 215,15

أَلَيْسَ هَذَا هُوَ عَرْشُكَ؟ — "Isn't this your throne?"...  
لَكَأَنِّي بِهِ "As if it were."  
Hak. sul. 75,4

B From the local idea expressed by ب , its use  
with verbs meaning "to attach," "to place," "to con-  
nect," "to do with" is derived<sup>58</sup>:

58. Related to this is the use of ب with intransitive  
verbs and with transitive verbs that cannot take a direct  
object because the object is already contained in the verbal  
expression, e.g., رَحَّبَ , "to say marhaba."

قَوِيَ شُعُورُهُ بِأَنَّهَا مَنفُودَانِ He became very conscious that  
they were alone. Mah. qah. 75,7

يَجْمَلُ بِنَا فِي هَذَا الْمَقَامِ  
أَنْ نَذْكُرَ — At this point it seems proper  
for us to mention....  
Hai. sir. 39,14

أَقِمُّ بِالنَّسِيجِ I swear by Christ. Hak. ahl. 43,4

رَحَّبَتْ بِالْحَاضِرِينَ She greeted the people who were  
present. Mah. qah. 94,1

أَذِنَ لَهُمَا بِالدُّخُولِ He allowed them to enter.  
Mah. qah. 73,16

- لِعَظِيمِ ثِقَتِهِ بِي for his great confidence  
in me. Nu'. liq. 22,8
- تَلَا عَلَى الْمُؤْمِنِينَ بِهِ He recited to his followers.  
Hai. sir. 40,10
- مَنْ يُرِيدُ بِهِ شَرًّا — Whoever wishes him evil....  
Gibr. I,198,6
- أَبْدَأْتَ بِتَأْلِيفِ كِتَابٍ؟ Have you started writing  
a book? Jabr. (Br.) 74,16
- دَارَ بِوَجْهِهِ لِيُشِيرَ إِلَى الْمَكَانِ He turned his face to point  
out the place.  
Maz. (Zy.) 10,42
- and also the idea "to come with," "to go with," as  
equivalent to the verbs "to bring," "to take":
- ذَهَبْتُ بِالْجَوْهَرَةِ إِلَى السُّوقِ I brought the pearl to  
the market.  
Hak. sul. 84,10
- قَدِمَ الشِّتَاءُ بِثُلُوجِهِ وَعَوَاصِفِهِ Winter came with its snows  
and storms.  
Gibr. I,154,1
- مَا جَاءَ بِهِ الْأَنْبِيَاءُ وَالرُّسُلُ What the prophets and  
apostles brought.  
Hus. 'ala. II,71,12
- مَنْ رَجُلٌ يَخْرُجُ بِنَا؟ Who will come with us?  
Hai. sir. 368,8
- يَسِّرْ بِي إِلَى أُمِّكَ Take me to your mother.  
Gibr. I,81,15
- مَا أَتَى بِكَ إِلَيَّ هُنَا؟ What brings you here?  
Tai. (Br.) 131,20
- (السَّاعَةُ) الَّتِي أَتَتْ بِخَلِيلٍ إِلَيَّ (The hour) that had brought  
Khalil to that village.  
Gibr. I,200,6
- قُمْ بِنَا Let us be off.  
Nu'. liq. 25,16

and also with interjectional imperatives related in meaning to the above:

هَلُمَّ بِنَا ! Come on! Hak. sheh. 24,14

هَلُمُّوا بِنَا ! Come on! Hak. ahl. 70,1

هَيَّا بِنَا ! Come on, let's go!  
Din (Br.) 60,22

Note the following elliptical constructions:

مَنْ لِي يَلْقَاهُ بِأَيِّ رَجُلٍ وَعَدِي؟ I wish I alone could fight  
against one hundred people!  
Manf. sha'. 73,5

نَحْنُ بِالتَّفَكُّيرِ وَاللَّهُ بِالتَّقْدِيرِ Man proposes but God dis-  
poses. Nu'. kan. 22,18

مَنْ لِي بِأَنْ أَدْرِي؟ If I could only know!  
Mah. zuq. 295,12

C Related to this is the instrumental idea, which has become so widely used with this preposition:

تَطْعَمُهُ بِيَدِهَا She fed him out of her hand.  
Gibr. I,160,2

أَنَّ قُلُوبَنَا مَشْغُولَانِ بِغَيْرِ اللَّهِ that our hearts are occupied  
with something other than  
God. Hak. ahl. 22,11

قَدْ رَأَيْتُ مَرَارًا بِعَيْنِي — Many times I have seen with  
my own eyes....  
Q. Amin (Zy.) 5,9

لَا أَدْرِي مَا هُوَ صَانِعٌ بِي I don't know what He will  
do with me.  
Manf. mag. 41,3

لَا تُزِجْ نَفْسَكَ بِالْكَلَامِ Do not burden yourself with  
speech. Gibr. I,159,13

أَنْتِ إِنَّمَا تَلْعَبِينَ بِي You are just playing with  
me. Hak. sheh. 106,14



لَا تَفَكِّرُ إِلَّا بِعَقْلِهِ وَلَا تَنْظُرُ إِلَّا  
بِعَيْنِهِ وَلَا تَسْمَعُ إِلَّا بِأُذُنِهِ وَلَا  
تُرِيدُ إِلَّا بِإِرَادَتِهِ

She thinks only with his mind and sees only with his eyes and hears only with his ears and wants only with his will.  
Q. Amin (Zy.) 5,32

كَانَتْ الْحَبْرَةُ مُؤَنَّتَةً بِغُرَاشٍ  
صَغِيرٍ

The room was furnished with a small bed.  
Mah. qah. 11,16

The preposition **بِ** is used to introduce expressions of emphatic identification:

وَالَّذِي لَا يَهْرَبُ بِنَفْسِهِ يَهْرَبُ  
أَمْوَالَهُ إِلَى الْخَارِجِ

and whoever did not flee himself, sent his money abroad. Qud. (Br.) 53,16

حَتَّى خَبِرْتُ ذَلِكَ بِنَفْسِي

until I experienced that myself. Taq. (Zy.) 3,19

إِنَّهُ السِّحْرُ بِعَيْنِهِ

That is indeed magic.  
Nu'. liq. 76,14

فِي تِلْكَ اللَّيْلَةِ بِالذَّاتِ

on that very night.  
Idr. (Br.) 82,8

كَعَنْصَرٍ مُسْتَقِلٍّ قَائِمٍ بِذَاتِهِ

as a free and independent element.  
Mand. (Br.) 4,18

As a modality of the instrumental idea, **بِ** may introduce the agent in passive constructions (see Vol. I, § 16):

لَكِنِّي كُنْتُ مُقَيَّدًا بِالْكِتَابِ

But I was directed by the book. Maz. (Zy.) 1,22

فِي بَيْتٍ حَقِيرٍ مُحَاطٍ بِالزُّهُومِ  
وَالْأَشْجَارِ

in a humble house surrounded by flowers and trees.  
Gibr. I, 112,1

D The use of the preposition **بِ** to introduce the direct object of a verb gives the idea of a less immediate relationship:

قَدْ سَمِعْتُمْ بِأَنَّ اللَّهَ قَالَ — You have heard how the Lord said.... Gibr. I, 190, 12

أَلَمْ يَكُونُوا جَمِيعًا يَتَحَدَّثُونَ  
بِعَوْدَتِهِ؟ Weren't all of them talking  
of his return?  
Hus. ayy. I, 68, 8

بَعْدَ إِذِ عَلِمُوا بِهَجْرَتِهِ مِنْ مَكَّةَ after that they knew about  
his departure from Mecca.  
Hai. sir. 217, 8

تَقُولُ الْمَسِيحِيَّةُ بِالتَّثْلِيثِ وَأَنَّ — Christianity professes the  
doctrine of the Trinity and  
that.... Hai. sir. 7, 17

It is also found with nouns derived from verbs:

إِنِّي أَعْلَمُ بِكَ مِنْ نَفْسِكَ I know you better than you  
know yourself.  
Hak. sheh. 91, 14

اتَّصَلْتُ مَعْرِفَتِي بِهِ إِلَى وَفَاتِهِ I knew him until his death.  
Musa. (Zy.) 29, 1

E As a part of the instrumental idea used in a figurative meaning, بِ may introduce a modality: "how the action is accomplished":

قَالَ بِكُلِّ أَدَبٍ — he said with all politeness....  
Taq. (Zy.) 3, 40

أَجَابَ الْأَثَرِيُّ الْفَرَنْسِيُّ بِإِيمَانٍ  
وَقَوَّةٍ The French archaeologist  
answered with conviction  
and finality.  
Hak. (Zy.) 11, 16

يُحَرِّلُهَا بِالتَّكْرِيمِ وَالْمَوَاسَّةِ He clothes her with genero-  
sity and kindness.  
Gibr. I, 107, 8

قَالَ بِلِسَانٍ ثَقِيلٍ He spoke with a muffled  
voice. Mah. qah. 38, 21

أَجَابَ زَوْجُهَا بِصَوْتٍ هَادِيٍّ  
حَزِينٍ Her husband replied with a  
quiet and sad voice.  
Hus. 'ala. I, 8, 6

تَعْمِشُ بِأَلَا جِتِهَارٍ وَالْعَمَلِ She lived by her labor and  
toil. Gibr. I, 156, 5

Hence, بِ introduces expressions of modal (adverbial) value:

قَالَتْ بِسُرْعَةٍ — She said quickly....  
Gibr. I, 157, 2

قَالَتْ بِصِرَاحَةٍ — She said distinctly....  
Mah. qah. 17, 22

وَالِدَتِي بِخَيْرٍ My mother is well.  
Mah. qah. 55, 17

سَنَةً بِطُولِهَا a whole year.  
Taq. (Zy.) 3, 14

كَانَتْ نَتِيجَتُهَا فَوْقَ مَا كُنْتُ  
أَتَصَوَّرُ بِكَبِيرٍ Its interior was much larger  
than I had imagined.  
Nu'. liq. 62, 16

بِالْجُمْلَةِ in short. Djir. tar. II, 19, 9

أَنْتَ بِالطَّبَعِ تَسْتَفْرِبُ — You will naturally find  
strange.... Gibr. III, 105, 14

بِ may also introduce the reason for the action:

وَعَدْتُهُ بِذَلِكَ I invited him for this.  
Manf. mag. 15, 1

— ذَلِكَ بِأَنَّ That is because....  
Amin duh. II, 1, 8

فَهِئَ بِذَلِكَ لَا تَعُدُّ إِنْسَانًا  
مُسْتَقِلًا For she, because of that,  
cannot be considered a free  
human being.  
Q. Amin (Zy.) 5, 34

أَبٌ يَبْكِي فَرَحًا بِرُؤْيَا أَوْلَادِهِ  
بَيْنَ يَدَيْهِ A father cries tears of joy  
at seeing his sons before  
him. Manf. mag. 101, 15

An instrumental idea is also expressed by the  
price with the preposition "for": "to buy for," "to  
sell for":

اِشْتَرَيْتُ الْكِتَابَ بِثَمَنٍ غَالٍ	I bought the book at a high price. Maz. (Zy.) 1,4
بِعَثْمَا بِخَمْسِمِائَةِ دِينَارٍ ذَهَبًا	I sold it for 500 golden dinars. Hak. sul. 95,2
يَشْتَرِي الْوَاحِدَ بِقَرَشٍ وَنِصْفٍ وَيَبِيعُهَا بِقَرَشَيْنِ وَنِصْفٍ	He bought [them] for one and one half piasters apiece and sold [them] for two and a half. 'Aww. (Br.) 13,7
لَأَنَّهُ بَاعَ سَيِّدَهُ بِالْفِضَّةِ	because he sold his Master for silver. Gibr. I,191,3
تَقْدَرُ حَاصِلَاتُهُ بِالْأُلُوفِ الدَّنَانِيرِ	The income from its produce is reckoned in thousands of dinars. Gibr. I,155,20

F The local idea expressed by the preposition بِ may be applied to time:

مَاذَا حَصَلَ بِالْأَمْسِ؟	What happened yesterday? Hus. ayy. I,41,11
يَسِيرُ اللَّيْلَ وَيَسْتَخْفِي بِالنَّهَارِ	He traveled at night and hid during the day. Hai. sir. 217,13

and to measurement in temporal determination:

قَبْلَ أَنْ يَعُودَ بِشَهْرٍ	a month before he would come. Hus. ayy. I,68,8
الظُّهْرُ هُوَ الظُّهْرُ لَا قَبْلَهُ بِثَلَاثِينَ دَقِيقَةً وَلَا يَدْقِيقَةً وَاحِدَةً	Midday is midday, not thirty minutes nor even a minute before. Taq. (Zy.) 3,43
الَّذِي كَانَ أَكْبَرَ مِنْهُ بِعَشْرِ سَنَوَاتٍ	who was ten years his senior. Nu'. liq. 46,6
وَقَدْ مَاتَ عَنْهَا قَبْلَ زَوَاجِ مُحَمَّدٍ بِسَبْعَةِ أَشْهُرٍ	He had died seven months before her marriage to Mohammed. Hai. sir. 285,21

and also to measurement in indefinite temporal expressions:

قَبْلَ هَذَا الْيَوْمِ بِأَيَّامٍ	some days before. Hus. ayy. I, 33, 13
بَعْدَ أَنْ أَرْسَلْتُ الْمَقَالَ الْأَوَّلَ بِبَعْضَةِ أَيَّامٍ	some days after I had sent the first article. Kam. (Zy.) 4, 37
بَعْدَئِذٍ بِقَلِيلٍ	some time afterward. Hak. ahl. 32, 1
فِي الْعَصْرِ الْعَبَّاسِيِّ وَقَبْلَهُ بِقَلِيلٍ	in the Abbasid period and shortly before. Amin duh. II, 106, 3

G In a nominal sentence, **بِ** often introduces the predicate after the negative particles **لَيْسَ** and **لَمْ** and also sometimes after **وَلَا** (see Vol. I, §33):

زَمْنَا لَيْسَ بِالْقَصِيرِ	not a short while. 'Aqq. (Zy.) 15, 6
مَا أَنَا بِحَالِمٍ	I am not dreaming. Manf. mag. 47, 3
مَا أَنَا بِصَنِيعَةِ أَحَدٍ	I am nobody's protege. Manf. sha'. 45, 15
لَسْتُ بِشَارِبٍ وَلَا بِمَجْنُونٍ	I am neither drunk nor mad. Hak. ahl. 69, 1

With the negative adverb **لَا** placed between the preposition and the noun governed by the preposition, **بِ** has developed into the prepositional compound **بِلَا** "without":

كَانَ جَسَدًا بِلَا قَلْبٍ وَمَادَةٍ بِلَا رُوحٍ	He was a body without heart and an instrument without a spirit. Hak. sheh. 35, 2
كَيْثُ بِلَا حَرَكٍ	He remained motionless. Mah. qah. 36, 20
إِنَّ النِّسَاءَ لَا يَعْشَنَ بِلَا حُبٍ	Women cannot live without love. Mah. qah. 135, 8
بِلَا مُعَلِّمٍ	without a teacher. Maz. (Zy.) 1, 1

This prepositional compound is sometimes used with suffixed pronouns:

حَبِيبَتِي أَحْتَرَقَ قَلْبِي بِكَ ! My Beloved! My heart aches  
without you!  
Nu'. kan. 56,6

§ 127 في "IN"

أ indicates the act of staying "in," "within," "inside," a place.<sup>59</sup> It introduces the location in which the verbal action is completed:

أَقَامَ فِي الْقَاهِرَةِ أُسْبُوعَيْنِ He spent two weeks in  
Cairo. Hus. ayy. II,3,1

إِنْتَظَرَ هُوَ فِي بَطْنِهِ He waited at its bottom.  
Hai. sir. 283,13

إِنَّ فِي السَّمَاءِ رَبًّا There is a Lord in heaven.  
Hak. sul. 85,5

يَقْرَأُ فِي كِتَابٍ reading in a book.  
Manf. mag. 46,6

وَجَدَا نَفْسَيْهِمَا فِي حَجْرَةٍ They found themselves in  
a small, oblong room.  
Mah. qah. 74,19

فِي أُورُشَلِيمَ in Jerusalem.  
Hak. sul. 39,11

كَانَ يَقْضِي فِي الْبَيْتِ قَصَلَ He used to spend the win-  
ter in the house.  
Hus. ayy. I,26,18

فِي مَنَزِلٍ مِنْ تِلْكَ الْمَنَازِلِ in one of those buildings.  
Manf. (Zy.) 30,9

59. On the origin of this preposition as a short form of the prepositional compound — فِي — , "in the mouth of," hence, "in the midst of," see Brock., Grund., p. 371.

كَانَتْ تَرْفُلُ فِي ثَوْبٍ مِنَ الْحَرِيرِ She strutted about in a  
white silken dress.  
الأبيض Mah. qah. 99,1

The meaning of motion into a place has been derived from the above mentioned idea of rest in a place:

يَتَنَاوَلُ مِنْهُ لُقْمَةً يَدْسُهَا فِي فَمِهِ taking from it a small  
morsel which he put into  
his mouth. Tai. (Zy.) 34,3

وَضَعَ فِيهَا سَرِيرًا مِنْ خَشَبٍ He brought a wooden bed  
into it. Manf. mag. 85,15

مَا خَرَجَ مِنْ يَدِي دَخَلَ فِي  
حَوَازَةِ الشَّيْطَانِ Whatever leaves my hand  
goes into the Devil's  
possession. Hak. sheh. 6,6

اَللّٰهُمَّ اَلِنِ نُوْرَكَ فِي صُدُوْرِ النَّاسِ! O God! Send your light  
into man's heart!  
Hak. (Br.) 43,6

خَرَجْتُ اَمْسَ فِي الْحَقُوْلِ Yesterday I went out into  
the fields. Gibr. II,103,2

A modality of the preposition's meaning "in," "in the midst of," can be found in the notion of "among" and "with" with plural and collective nouns:

اَبُو بَكْرٍ يَنْهَضُ فِي النَّاسِ Abu Bakr stands up among  
the people saying....  
صَائِحًا Hak. (Br.) 43,12

وَلَا اَنْ يَصَلِّيَ بِالنَّاسِ وَفِيهِمُ nor that he lead the prayer  
among the sheikhs  
الشُّيُوْخ among the people.  
Hus. ayy. I,82,14

فَرَقَهَا اَلْمَهْدِيُّ فِي النَّاسِ Al-Mahdi distributed them  
among the people.  
Amin duh. I,111,4

and also with its reflexive usage:

قُلْتُ فِي نَفْسِي I told myself.  
Manf. mag. 101,12

B Applied to time, في expresses the temporal extension in which or during which the action takes place:

وَأَنَّ الْعَوَاطِفَ يَهْضُمُ فِيهِ  
أَضْطَرَامًا and that emotions then are  
completely upset.  
Manf. mag. 5,15

كَانَ الطَّقْسُ فِي هَذَا الْأُسْبُوعِ  
جَمِيلًا The weather this week was  
beautiful. Sak. (Zy.) 13,1

الْمَرْأَةُ شَرِيكُ الرَّجُلِ فِي حَيَاتِهِ  
جَمِيلًا Woman is man's companion  
during his life.  
Mah. qah. 8,3

الْعَرَبُ فِي جَاهِلِيَّتِهِمْ  
الْعَرَبُ the Arabs during the pre-  
Islamic times.  
Amin duh. II,4,22

الْحَيَاةُ الْاجْتِمَاعِيَّةُ فِي الْعَصْرِ  
الْعَبَّاسِيِّ الْأَوَّلِ social life during the  
first Abbasid period.  
Amin duh. I,1,2

also the period of time or the specific moment in  
which the action occurs:

سَأَنْتَهِي فِي مَآيُو  
مَآيُو I shall finish in May.  
Mah. qah. 58,9

فِي كُلِّ يَوْمٍ every day. 'Aww. (Br.) 63,2  
فِي الْيَوْمِ التَّالِيِ on the following day.  
Tai. (Br.) 123,23

فِي صَبَاحِ الْيَوْمِ الْمَحْدُودِ لِي  
لِلْمُؤَلِّ فِي حَضْرَةِ الْمَلِكِ on the morning appointed  
to me to appear before  
the king. Taq. (Zy.) 3,21

أَلَيْقُ أَنْ يَقْرَعَ أَبْوَابَ الْبُيُوتِ  
فِي ذَلِكَ الْوَقْتِ الْبَاكِرِ؟ Is it proper to knock at  
doors at such an early hour?  
Tai. (Br.) 129,16

فِي هَذِهِ اللَّحْظَةِ دَخَلَ الْقَاعَ  
رَجُلٌ قَصِيرٌ At that moment a short man  
entered the hall.  
Manf. sha'. 23,16



فِي هَذِهِ اللَّحْظَةِ بَرَزَ مِنَ الْمَسْجِدِ رَجُلٌ  
At this moment a man came  
out of the mosque.  
Tai. (Br.) 132,11

Thus, it is used in adverbial temporal determinations:

فِي اللَّيْلِ at night. Maz. (Zy.) 10,11  
عُدْ إِلَيَّ فِي الْمَسَاءِ Come back to me tonight.  
Nu'. liq. 96,5  
فِي لَيْلَةٍ مِنَ اللَّيَالِي one night.  
Manf. (Zy.) 30,7  
أَنْ أَذْهَبَ فِي الصَّبَاحِ إِلَى بَعْضِ  
الْقُرَى وَأَرْجِعَ فِي الْمَسَاءِ إِلَى بَيْتِي  
To go to some villages in  
the morning and return to  
my house in the evening.  
Sak. (Zy.) 13,1

C Figuratively understood, *في* can introduce the situation—state or condition—in which the subject exists at the time of the action:

نَحْنُ لَسْنَا فِي حَاجَةٍ إِلَى ذَلِكَ We have no need of such  
things. Hus. 'ala. II,40,5  
الْمُوسِيقَى رَفِيقَةُ الرَّاعِي فِي وَحْدَتِهِ Music is the companion of  
the shepherd in his loneli-  
ness. Gibr. I,51,11  
أَفِي شُغْلٍ عَنَّا هُوَ حَقًّا؟ Is he really too busy to  
pay attention to us?  
Tai. (Zy.) 9,11  
إِنَّكَ فِي حَاجَةٍ إِلَى الرَّاحَةِ You need rest.  
Hak. sheh. 60,14

and also the action in which the subject is involved:

وَهُمْ فِي الْحَدِيثِ while they were talking.  
Hus. 'ala. I,35,13  
أَخَذَ فِي تَغْيِيرِ مَلَابِسِهِ He began to change his  
clothes. Mah. qah. 11,16  
أَنَّ أَبَا الْعَلَاءِ كَانَ يَتَسَتَّرُ فِي  
أَكْلِهِ حَتَّى عَلَى خَادِمِهِ that Abu-l-'Ala used to  
hide even from his ser-  
vant while eating.  
Hus. ayy. I,21,4

Hence في is used to introduce adverbial modal specifications:

قَالَ لَهُ فِي صَوْتٍ رَفِيقٍ غَرِيبٍ      He spoke to him with a mild strange voice.  
Hus. 'ala. I,3,4

ثُمَّ يَتَسَمَّى لِي فِي أَدَبٍ وَيَنْظُرُ      Then he smiled at me politely and looked at me affectionately.  
إِلَيَّ فِي حَنَانٍ      Qud. (Br.) 50,4

غَالِيَا (مُطَرِّفًا فِي خَوْفٍ)      Ghalias (bowing his head in fear). Hak. ahl. 83,4

تَلْتَفَتُ إِلَيْهِ فِي قُوَّةٍ وَقَوْلٍ فِي      She turns to him vehemently and says in a sharp voice.... Hak. ahl. 11,9,8  
لَهْجَةٍ قَاطِعَةٍ —

(أَنْ) يَعْلَمَهُ أَبِي فِي هَذِهِ حَزِينٍ      (that) his father taught him with sad calm.  
Hus. ayy. I,20,10

D The original meaning of "in" figuratively understood develops into the notion of "on," "about," and is therefore used to introduce the subject matter on or about which the verbal action focuses:

بَدَأْتُ أَفْكُرُ فِي الْإِنْتِحَارِ      I began to think about suicide. Qud. (Br.) 49,8

مَاذَا تَقُولُ الْآنَ فِي هَذَا؟      What do you say now about this? Hak. (Br.) 44,3

أَدْعُوكُمْ — إِلَى إِعْلَانِ آرَائِكُمْ      I beg you...to express your opinion about women.  
فِي النِّسَاءِ      Mah. qah. 7,15

مَا خَلَفَ كِتَابُ الْعَرَبِ وَالْكِتَابُ      what Arabic and Moslem authors left behind on  
الْمُسْلِمِينَ فِي الطِّبِّ وَالْفَلَكِ      medicine, astronomy,  
وَالْكِيمْيَاءِ وَغَيْرِهَا مِنَ الْعُلُومِ      chemistry, other sciences.  
Hai. sir. 39,19

مَهْمَا قِيلَ فِي ابْنِ سَعْدٍ —      No matter what is said about Ibn Sa'ud....  
Raih. mul. 58,1

كَقَوْلِهِ فِي النِّسَاءِ	as he said about women. Raf. wah. III, 22, 12
نَحْنُ لَا نَتَكَلَّمُ فِي السِّيَاسَةِ أَمَامَهُمْ	We never talk about politics in front of them. Raih. mul. 203, 23
كَانَ دَرَسُ صَاحِبِهِ فِي أَصُولِ الْفِقْهِ	His friend's lesson dealt with the principles of the <i>Fiqh</i> . Hus. ayy. II, 19, 15

E فِي is frequently used governing the indefinite relative pronoun مَا (see Vol. III). The meaning of the compound depends upon the function of مَا in the sentence following it:

فِيمَا هُوَ عَلَى هَذِهِ الْحَالِ	while he was in this situation. Tai. (Zy.) 34, 4
نَظَرَ الشَّابُّ فِيمَا حَوْلَهُ	The young man looked around. Mah. qah. 65, 19
رُبَّمَا لَا يَبْعَثُ شَيْءٌ مِنْ ذَلِكَ فِيمَا بَعْدُ	Perhaps none of this will ever happen. Manf. mag. 3, 17
كَانَتْ مَعِيَ أَمْسٍ فِيمَا أَذْكُرُ دَرَاهِمَ مِنَ الْفِضَّةِ	Yesterday I had, as I recall, some silver dinars. Hak. ahl. 24, 2
قَدْ كَانَتْ بِلَادُ الْعَرَبِ فِيمَا سِوَى الْيَمَنِ مَجْهُولَةً بِالْفِعْلِ مِنْ أَهْلِ تِلْكَ الْعَصْرِ الْقَدِيمَةِ	the Arabic nations, with the exception of Yemen, were actually unknown to the people of those ancient periods. Hai. sir. 72, 7
إِنَّكَ قَدْ أَحْسَنْتَ إِلَيَّ فِيمَا مَضَى	You treated me well in the past. Manf. mag. 65, 14
لَقَدْ أَحْسَنْتَ فِيمَا فَعَلْتَ	What you did was right. Manf. mag. 89, 11
ثُمَّ لَمْ يَلَيْكَ أَنْ نَسِيَ هَذَا كُلَّهُ فِيمَا نَسِيَ مِنَ الْأَشْيَاءِ	But he soon forgot all this, along with some other things. Hus. ayy. I, 38, 12

قَالَ فِيمَا بَيْنَهُ وَبَيْنَ نَفْسِهِ — He said to himself....  
Hai. sir. 184,1

§ 128 مَعَ "WITH"

A مَعَ expresses connection and togetherness, and has preserved its fundamental meaning, which is the one most usually found:

لَا مِنْ الْأَدَبِ أَنْ يَجْلِسَ  
النِّسَاءُ مَعَ الرِّجَالِ It is not good manners for  
Q. Amin (Zy.) 5,7

أُخْرِجَتِ الْقَهْوَةُ فَشَرِبَهَا سَيِّدُنَا  
مَعَ الشَّيْخِ Coffee was brought and  
Hus. ayy. I,35,12

لَمْ يَبْقَ مَعَهُ إِلَّا نَفَرٌ دُونَ  
الْعَشْرَةِ Only a group of less than  
Hai. sir. 297,3

إِبْقِ مَعِيَ Stay with me.  
Manf. sha'. 23,6

كُلُّنَا نَذْهَبُ مَعَكَ We shall all go with you.  
Manf. sha'. 75,2

أَتَصْطَحِبُّنِ أَسِيرَكَ مَعَكَ؟ Will you take your prisoner  
Hak. sul. 49,7

Hence, it may express the idea of mutual help or complicity:

أَنْ يَتَأَمَّرَ أَسِيرُكَ عَلَيْكَ مَعَ that your prisoner might  
ذَلِكَ أَلَيْكَ الْهَاطِلُ؟ plot against you with this  
Hak. sul. 49,14

(كَانَ يُحِبُّ) الْإِشْتِرَاكَ مَعَ (He loved) to take part  
المُؤَذِّنِ فِي التَّسْلِيمِ in the taslim with the  
muezzin. Hus. ayy. I,56,6

and also a more simple relationship, "with":

- فِيمَا أَنْفَقْتُ مَعَكَ مِنْ وَقْتٍ      for the time I have wasted  
with you. Hus. ayy. I, 41, 15
- إِسْتَدَّتْ مَعَ الطَّرِيقِ      [which] stretched out along  
the road. Mah. qah. 5, 6
- وَكَانَتْ لَهُ مَعَ سَيِّدِنَا قِصَّةَ كَقِصَّتِهِ  
مَعَ أَبِيهِ      and he experienced the same  
thing with the schoolteacher  
as he had with her father.  
Hus. ayy. I, 41, 14
- (لِ) يَتَقَلَّمُ مَعَ هَذِهِ الدُّنْيَا  
الْجَدِيدَةِ      to become "acclimated" to  
this new world.  
Kam. (Zy.) 4, 13

and the idea of possession:

- هَلْ مَعَكَ نَقُودٌ؟      Do you have any money with  
you? Hak. ahl. 23, 16
- أَمَعَكَ مِنْ هَذَا كَثِيرٌ؟      Do you have much of this?  
Hak. ahl. 35, 2
- كَانُوا قَدْ بَرَحُوا بِضَرٍّ وَلَيْسَ مَعَهُمْ  
مِنَ النَّقْدِ إِلَّا قَلِيلٌ      They had left Egypt with  
only a little money.  
'Aqq. (Zy.) 15, 21

B It can also be figuratively applied to time:

- حَتَّى اسْتَبَقْتُ مَعَ الصَّبَاحِ      until I awake in the morning.  
Manf. mag. 56, 15
- رَاحَ عَبْدُ الْمُطَّلِبِ مَعَ الْمَسَاءِ  
إِلَى أَهْلِهِ      In the evening 'Abdu l-  
Muttalib went back to his  
family. Hus. 'ala. I, 16, 17
- لَيْسَ مِنْ رَأْيٍ أَنْ تَعُودَ لِتَأْتِي  
مَعَ الصَّبَاحِ      There was no reason for her  
to go back only to return  
the next morning.  
Hak. yaum. 41, 8
- انْصَرَفَ عَلَى أَنْ يَعُودَ مَعَ الصَّبَحِ      He departed saying he would  
come back in the morning.  
Hus. ayy. I, 130, 12

تَفَرَّقَ عَنْهُ أَصْدِقَاؤُهُ مَعَ الصَّيْفِ With the coming of summer,  
his friends departed.  
Hus. ayy. II,61,1

يَأْتِي الْخَدِيمُ مَعَ اللَّيْلِ In the evening the servant  
arrived.  
Hus. ayy. II,181,5

C مَعَ may introduce modal specifications:

مَعَ الْأَسَفِ unfortunately.  
Sa'. (Zy.) 6,42

يَسْتَمِعُ لَهُمُ النَّاسُ مَعَ شَيْءٍ  
مِنَ الْإِكْبَارِ مُؤَيَّرٍ جَذَابٍ The people would listen  
to them with touching and  
charming admiration.  
Hus. ayy. I,79,9

D At times, it has the idea of addition, "with,"  
"besides":

وَمَعَ مَضَى الزَّمَنِ وَضَعْفِ الْخِلَافَةِ  
قَطَعُوا هَذِهِ الصِّلَةَ أَيْضًا But with the passage of  
time and the weakening of  
the Caliphate, this tie  
was also cut.  
Amin zuh. I,92,3

وَعَلَيْكَ مَعَ هَذَا كَلِّهِ أَنْ تَكُونَ  
يَدِي الْيَمَنِ And it is your duty, be-  
sides that, to be my right  
hand. Hus. ayy. I,49,5

The concept of "togetherness" may establish a  
logical opposition of ideas; in such cases مَعَ has the  
meaning of an adversative particle, "although," "in  
spite of":

لَسْتُ مَعَ ذَلِكَ أَحْسَبُنِي — In spite of this, I do not  
think that I....  
Hai. sir. 21,18

مَعَ ذَلِكَ فَو — in spite of this....  
Hus. ayy. I,145,13

وَلَكِنْ أَثَرُهُنَّ مَعَ ذَلِكَ ضَعِيفٌ But their influence, in  
spite of this, is very  
small. Sa'. (Zy.) 16,37

مَعَ مَا أَحْتَمِلُهُ فِي هَذِهِ اللَّحَظَاتِ  
مِنْ مَسْئُولِيَّاتٍ جَسَامِ  
despite the great responsibilities I carry at this time. al-Raf. (Zy.) 19,18

مَعَ frequently introduces a noun clause which always has this adversative meaning (see Vol. III):

وَمَعَ أَنَّ بَعْضَ السَّاسَةِ فِي مِصْرَ  
قَدْ عَصَوْا بِهَا —  
and although some politicians in Egypt have violated it.... Musa (Zy.) 2,26

وَمَعَ أَنَّ الصَّبِيَّ كَانَ كَيْفًا بِإِخْصَاءِ  
الدَّرَجِ كُلَّمَا — (لَمْ يَحْطُرْ لَهُ قَطُّ  
أَنْ يَحْصِيَ دَرَجَ هَذَا السَّلَمِ)  
and although he was very fond of counting the steps of a stairway whenever... (he never counted the steps of this stairway). Hus. ayy. II,5,9

#### § 129 عِنْدَ "BESIDE," "NEAR," "BY"

A Originally and basically عِنْدَ expresses a local concept, i.e., something that is near, close by:

أَقَامَ عِنْدَهَا يَوْمًا وَلَيْلَةً  
He stayed with her a day and a night. Hus. 'ala. I,29,7

فِي الصَّبَاحِ جِئْتُ بِأُتَى لِيَمْلَأَ  
صَنْدُوقَهُ يَمَكْتُ عِنْدَهُ سَاعَةً  
In the morning, when he came to fill up his box, he would stay with him for an hour. 'Aww. (Br.) 15,28

كَانَتْ جَالِسَةً عِنْدَ رَأْسِ السَّرِيرِ  
She was sitting at the head of her bed. Nu'. liq. 36,7

It is also used expressing a metaphorical approach:

النُّزُولُ عِنْدَ رَغْبَةِ الشَّعْبِ  
complying with the wish of the people. al-Raf. (Zy.) 19,34

Hence, something that one has with oneself as his actual and present possession:

إِنَّهُمْ لَا يَعْلَمُونَ مَا عِنْدَهُمْ مِنْ  
كُنُوزٍ

They do not know the  
treasures they have.  
Hak. (Zy.) 11,46

إِنَّمَا عِنْدِي أَغْرَبُ مِنْهَا بِكَتِيرٍ

I have with me something  
much stranger than that.  
Nu'. kan. 87,13

أَنْ يَخْرِجَ لَهُ مَا عِنْدَهُ مِنَ الْمَالِ

to give him the money he  
had. Tai. (Br.) 124,17

or as simple, general possession:

لَمْ يَكُنْ عِنْدَنَا رَادِيُو وَلَا سِينَمَا  
وَلَا تَعْمِيلٌ وَلَا سَفُورٌ وَلَا مُوسِيقَى  
وَلَا رَقَصٌ كَالَّذِي لَكُمْ فِي زَمَانِكُمْ

We had no radios or cine-  
mas or plays or any un-  
veiling of women or mu-  
sic or dancing as you have  
in your day.  
Amin (Zy.) 7,6

عِنْدَنَا فِي بَصْرَ طَبَقَةٌ مِنَ الْأَدَبَاءِ —

We have, in Egypt, a class  
of writers....  
Musa adab. 4,15

Hence, also, the expression of one's opinion or personal appreciation:

مَا كَانَ غَيْرَ طَبِيعِيٍّ عِنْدَكَ قَدْ  
يَكُونُ طَبِيعِيًّا عِنْدَ غَيْرِكَ  
هُمْ أَهْلُ الرَّأْيِ عِنْدَهُمْ

What is not natural to you  
may be quite natural to  
others. Nu'. liq. 78,12

For them, they are the  
people whose opinion  
counts. Q. Amin (Zy.) 5,14

الرَّاجِحُ عِنْدِي أَنْ —

In my opinion it is most  
probable that....  
Hai. sir. 245,11

عِنْدَنَا أَنْ —

It is our opinion that....  
Hai. sir. 12,3

فَقَدْ كَانَتْ عِنْدَهَا أَنْفَسَ هَدِيَّةٍ

In her, it was the most  
precious gift.  
Nu'. liq. 29,3



كُلُّ ذَلِكَ لَا قِيَمَةَ لَهُ عِنْدِي All this is worthless to me. Manf. mag. 5,1

B Used with nouns of temporal meaning, *عِنْدَ* generally has the same idea of proximity, "at":

اسْتَدْعَانِي عِنْدَ غُرُوبِ الشَّمْسِ He had me brought before him at sunset.  
Gibr. I, 167, 16

نَقَّاسَهُ عِنْدَ الْمَسَاءِ We divided it in the evenings. Gibr. I, 136, 18

(الشَّمْسِ) عِنْدَ طُلُوعِهَا (The sun) when it rises.  
Manf. mag. 10, 16

and hence also with other nouns of similar meaning:

أَنَّ بَرَكَ الْإِلَهِ هُنَا عِنْدَ عَوْدَتِهِ that the king sees you here when he returns.  
Hak. sheh. 32, 2

يَعُودُ بَعْضُهُمْ بَعْضًا عِنْدَ الْغَرَضِ They used to call on each other at times of sickness.  
Amin (Zy.) 26, 13

أَوَّلُ مَا يُدْهِشُ الْغَرِيبَ عِنْدَ وَصُولِهِ إِلَى الْبَحْرَيْنِ — The first thing that surprises a stranger on his arrival in Bahren....  
Raih. mul. 198, 23

عِنْدَ ذَلِكَ عَزَمَتْ مُوسَى الْعَقْبَى At that moment, the music began to play in the coffeehouse. Jabr. (Br.) 75, 16

With the adverbial relative *مَا*, it introduces a noun clause with a temporal meaning (see Vol. III):

عِنْدَ مَا سَمِعُوا نِدَاءَ وَطَنِهِمْ when they hear the call of their fatherland.  
Manf. sha'. 209, 16

كُنْتُ فِي الثَّامِنَةِ عَشْرٍ مِنْ عُمرِي I was eighteen years of age when destiny led me to Rashid. Gibr. I, 113, 4

Governing the adverbial demonstrative **عِنْدَ** , **إِذَا** functions as a temporal adverb, "then":

**عِنْدَئِذٍ** then, at that moment.  
Hak. ahl. 171,12

§ 130 عَلَى "OVER," "UPON," "ON"

**عَلَى** still has a clear connection with the Arabic root **عَلَا** , "to be high," "to rise."

A Hence its original (and still very frequent) local meaning is "to be on," "over":

**وَقَفْتُ عَلَى عَتَبَةٍ** I stood on its threshold.  
Maz. (Zy.) 10,3

**عَلَى قِمَمِ الْجِبَالِ أَنْوَارٌ سَاطِعَةٌ** On the top of the mountains there are radiant lights.  
Sak. (Zy.) 13,6

**وَقَدْ حَمَلْنَ عَلَى رُؤُوسِهِنَّ مَا جَمَعْنَهُ مِنْ فَوَاكِهٍ** carrying on their heads the fruits they had gathered. Sak. (Zy.) 13,8

**وَقَفَ الْأَعْوَجُ عَلَى رِجْلِهِ الصَّحِيحَةِ** The lame boy stood on his healthy foot.  
'Aww. (Br.) 13,26

**وَحُمِلَتْ عَلَى كَتِفَيْ فَقِيرَيْنِ** carried on the shoulders of two poor people.  
Gibr. I,88,1

**كُنَّا نَنَامُ جَمِيعًا عَلَى الْأَرْضِ** We used to sleep on the floor. Jabr. (Br.) 71,25

It is also used with verbs expressing the motion "over":

**جَلَسْنَا فِيهَا عَلَى كُرْسِيِّينِ** We sat down there in opposite chairs.  
**مُتَقَابِلَيْنِ** Nu'. liq. 8,4

- اِنْتَصَبَ الشَّيْخُ عَبَّاسٌ عَلَى قَدَمَيْهِ  
Sheikh Abbas rose.  
Gibr. I, 180, 12
- (طَفَقَ يَضْرِبُ) ضَرْبَةً عَلَى الْكَتِفِ  
الْيَمَنِ وَثَانِيَةً عَلَى الشِّمَالِ —  
(He began beating... ) a  
blow on his right palm,  
another on his left....  
'Aww. (Br.) 11, 25
- الْدُّمُوعُ تَسِيلُ عَلَى خَدَّيْهِ  
The tears streamed down  
his cheeks.  
'Aww. (Br.) 11, 25
- بَيْنَ الصَّاعِدِينَ الْهَاجِمِينَ عَلَى  
الْتَرَامِ هُجُومَ الدِّثَابِ عَلَى الْغَرِيسَةِ  
among the people who as-  
saulted the streetcar like  
wolves their prey.  
Qal. (Zy.) 31, 49
- كَأَنِّي لَطَمْتُ الرَّجُلَ عَلَى وَجْهِهِ  
as if I had slapped the  
man on his face.  
Maz. (Zy.) 1, 13

hence its use with verbs meaning "to cover":

- تَعَرَّفَ كَيْفَ تَخْفِي عَلَى زَوْجِهَا  
مَا يَكْرَهُ  
She knew how to conceal  
from her husband what  
could be unpleasant to  
him. Hus. 'ala. I, 24, 13
- إِنَّ الْعَدَلَ الْاجْتِمَاعِيَّ يَجِبُ أَنْ  
يُغْشَى عَلَى السَّكَّانِ كَافَّةً  
Social justice must cover  
the entire population.  
Bat. (Zy.) 12, 10
- ثُمَّ أَغْمِيَ عَلَى  
Then I fainted. [From  
عَتَى, "to roof" (a house)].  
Hus. ayy. I, 103, 12

and also "to include":

- فِي الْمَعَانِي اشْتَمَلَتْ عَلَيْهَا  
in the meanings they have.  
Raf. wah. I, 12, 3
- فَلَمَّا دَخَلُوا أَغْلَقَ عَلَيْهِمُ الْبَابَ  
مِنَ الْخَارِجِ  
When they entered, he  
locked the door from the  
outside. Hak. sul. 42, 1
- يُغْلَقُ عَلَيْهِمُ الْبَابُ  
The door is locked behind  
them. Hak. sheh. 21, 10

and "domination," "power":

لَا سُلْطَانَ لِأَحَدٍ عَمِّي عَلَيْهَا

Nobody but me has authority over it. Manf. mag. 67,1

أَنْ يَكُونَ لَكَ عَلَى قُلُوبِ النَّاسِ  
سُلْطَانٌ فَوْقَ سُلْطَانِ اللَّهِ

that you have a power greater than God's on men's heart. Manf. mag. 48,7

أَنْ لَهُ حَقَّ السِّيَادَةِ عَلَيْهَا

that he has the right to dominate her. Q. Amin (Zy.) 5,5

أُرِيدُ فَقَطَّ الْقُدْرَةَ عَلَى أَنْ  
أَرْفَعَ ذِرَاعِي

I just want the power to raise my arms. Qud. (Br.) 49,2

غَلَبَتْ هَذِهِ النَّزْعَةُ فِي الْعَصْرِ  
الْعَبَّاسِيِّ حَتَّى عَلَى الْعَرَبِ

During the Abbasid period, this attitude subdued even the Arabs. Amin duh. II,83,8

The local idea, "to be on top of," at times becomes equivalent to "besides," "in addition to":

وَهِيَ عَلَى ذَلِكَ غُرْفَةُ النَّوْمِ

And it was, besides that, his bedroom. Hus. ayy. II,6,16

وَعَلَى هَذَا يَجِبُ أَنْ يَكُونَ لِكُلِّ  
أَرِيْبٍ رِسَالَةٌ

In addition to that, it is necessary for every author to have a message. Musa adab. 12,13

But it is also used to express a local determination:

كُنْتُ عَلَى مَقَرَّةٍ مِنْ كُوَحِ صَدِيقِي

I was near the hut of my friend. Manf. mag. 100,4

سَمِعَ هَرِيرَ كَلْبٍ عَلَى مَقَرَّةٍ مِنْهُ

He heard a dog barking near him. Tai. (Br.) 126,10

عَلَى يَسَارِهِ زَوْجُهُ

On his left was his wife. Mah. qah. 75,2

عَلَى مَقَرَّةٍ مِنْهَا وَصِيفَتَهَا      Close to her is her maid.  
Hak. sul. 123,4

and also direction:

فَلَمَّا دَخَلَ عَلَى امْرَأَتِهِ —      When he went to his wife....  
Hus. 'ala. I,7,12

الْقَائِمَةُ فِي بُقْعَةٍ مُشْرِفَةٍ عَلَى النَّيْلِ      standing on a spot overlooking the Nile.  
Tai. (Br.) 123,4

وَلَمْ تَكُنْ لَنَا نَوَافِذُ تُطَلُّ عَلَى  
أَشْجَارٍ وَزُهُرٍ      We had no windows overlooking  
Jabr. (Br.) 71,26

بِخُرْفَتِهِ الْمُطَّلَّةِ عَلَى الْمِيدَانِ      in his room facing the  
square. Hai. (Zy.) 14,5

B A figurative meaning of surpassing and increasing is derived from its local connotation:

أَوْفَتْ عَلَى السِّتِّعِينَ      She was over seventy.  
Maz. (Zy.) 10,3

وَلَا تَزِيدُ عَلَى الْخَمْسِينَ قَدَمًا      nor were they over fifty  
feet [tall].  
Raih. mul. 211,19

أَنْ يَزِيدَ عَلَى ذَلِكَ شَيْئًا      to increase this somewhat.  
Manf. mag. 212,3

يَزِيدُ عَلَى مِائَتَيْنِ بِلْيُونٍ      It is more than two hundred million.  
Djir. tar. II,18,12

and the passage of time:

مَرَّ عَلَى أَنْتِظَارِهِ نِصْفُ سَاعَةٍ      He waited half an hour  
for him. Mah. qah. 63,6

مَضَى أَسْبُوعَانِ عَلَى تِلْكَ اللَّيْلَةِ      Two weeks had passed after  
that night. Gibr. I,173,1

مَرَّتْ عَلَى تِلْكَ الْحَادِثَةِ أَعْوَامٌ      Long years had passed since  
such an event [occurred].  
Manf. (Zy.) 30,26

مَضَتْ عَلَى إِسْتَيْفَنَ وَمَاجِدَ وَلَيْنَ بَعْدَ  
ذَلِكَ أَيَّامٌ كَانَا يَلْتَقِيَانِ فِيهَا —

Several days passed during which Stephen and Magdalene used to meet....  
Manf. mag. 37,9

لَمْ يَبْقَ عَلَى السَّاعَةِ إِلَّا الْقَلِيلُ

it is almost seven o'clock.  
(cf. the Sp.: ya solo falta poco para las siete.)  
Manf. sha'. 83,4

عَلَى frequently has a hostile meaning, contrary to the favorable one of ل (see page 283). It has been derived through a metaphorical appreciation of its connotation, "to be (physically) excessive," as a burden:

الْحَيَاةُ أَصْبَحَتْ ثِقِيلًا عَلَيْهَا

Life became a heavy load for her. Nu'. kan. 69,7

لِذَلِكَ أَخَذُ الْمَسْئُولِيَّةَ عَلَى نَفْسِي

Because of this, I will take the responsibility upon myself.  
Nu'. kan. 7,12

قَرُّ غَاضِبٍ عَلَيَّ

Kamar is angry with me.  
Hak. sheh. 86,2

فَلَمَّا طَالَ عَلَيْهِنَّ هَذَا الصَّمْتُ  
وَوَقَلَ عَلَيْهِنَّ مَا كُنَّ يَحْجِزْنَ

When the silence and the sadness lasted too long and the pain they suffered was difficult for them to bear....

مِنْ أَلَمٍ —

Hus. 'ala. I,26,14

وَلَكِنَّ الْأَمْرَ ثَقُلَ عَلَيْهِ مِنْذُ بَابِ  
الْمَبْتَدَأِ

but the material became too difficult for him after the chapter about the Subject.  
Hus. ayy. I,75,11

إِفْرَحْ إِنْ لَا خَوْفَ عَلَيْكَ

Be of good spirit, for there is nothing to be afraid of!  
Gibr. II,117,5

and with its meaning, "against":

قَدْ اتَّخَذَ الشَّرِيفُ وَالْكَاهِنُ عَلَى  
الْفَقِيرِ الضَّعِيفِ

The noblemen and the  
clergymen have united  
against the weak and in-  
digent. Gibr. I, 178, 14

مَجْدُوقًا عَلَى السَّاعَةِ الَّتِي —

Cursing the hour that....  
Gibr. I, 200, 6

إِنَّكَ حَاقِدٌ عَلَيَّ !

You hate me!  
Hak. ahl. 14, 16

أَنْ يَتَأَمَّرَ أَسِيرُكَ عَلَيْكَ مَعَ ذَلِكَ  
الْمَلِكِ الْهَائِلِ ؟

that your prisoner might  
plot against you with this  
dreadful king?  
Hak. sul. 49, 14

الْإِضْطِرَابُ يَهِينُ عَلَيْكَ

Your emotion bears wit-  
ness against you.  
Hak. sheh. 122, 4

and the meaning of necessity and obligation:

عَلَيْنَا أَنْ نَطْرُدَ هَذَا الشَّابَّ مِنْ  
مَنَازِلِنَا

We must cast this youth  
from our dwellings.  
Gibr. I, 179, 16

عَلَيْهِ أَنْ يُقَابِلَ كَاتِبَ الْمَحَامِي

He had to visit the law-  
yer's secretary.  
Tai. (Br.) 123, 14

يَجِبُ عَلَيْكَ أَنْ تَتَمَرَّنَ

You must practice.  
'Aww. (Br.) 15, 22

عَلَيَّ أَنْ أَقْرَأَهُمُ الْقُرْآنَ وَأَحْقِظَهُمْ  
إِيَّاهُ وَعَلَيْكَ أَنْ تَفْتَحَ الْكُتَّابَ —

I must let them read the  
Koran and memorize it,  
you must open the school....  
Hus. ay. I, 49, 2

But it can also have a favorable meaning at times:

عَرَفْتُكَ شَفُوقًا عَلَى الرَّأَةِ  
الْمَظْلُومَةِ

I know you as one with  
pity for an oppressed  
woman. Gibr. I, 112, 18

رَبِّمَا مَنَّ اللَّهُ عَلَيَّ !

Perhaps God will grant  
it to me! Nu'. kan. 71, 8

هَانَتْ عَلَيْهِمْ جَمِيعًا التَّضَحِيَّاتُ  
الْجِسَامُ The greatest sacrifices  
became bearable for all  
of them. Hai. sir. 148,21

أَشْفَقْتُ عَلَى تِلْكَ الْفَتَاةِ الْمَسْكِينَةِ I feel pity for this poor  
girl. Manf. sha'. 32,10

أَنْ تَعْنَى عَلَيَّ بِإِحْسَانِكَ هَذَا that you do me this favor.  
Manf. mag. 65,15

يَسِيرُ عَلَيْكَ أَنْ — should be easy for you  
to.... Hai. sir. 217,7

على frequently introduces the subject matter  
as the logical basis on or around which the action  
takes place:

لَكَ عَهْدِي عَلَى ذَلِكَ You have my promise on  
this. Nu'. liq. 20,8

عَلَى هَذَا الْآسَاسِ أَلَفْتُ كِتَابِي I wrote my book on these  
principles.  
Musa adab. 10,18

الشَّوَاهِدُ عَلَى ذَلِكَ كَثِيرَةٌ Witnesses for this are  
numerous.  
Q. Amin (Zy.) 5,6

كُنْ عَلَى ثِقَةٍ مِنْ ذَلِكَ Be sure of that.  
Nu'. liq. 81,8

يَجْرَى عَلَى الْعِلْمِ كَمَا يَجْرَى عَلَى غَيْرِهِ يَمَّا يَبَاعُ وَيُشْتَرَى It happens with knowledge  
as it happens with any  
other thing that can be  
sold and bought.  
Hus. ayy. I,79,3

اجْتَمَعُوا عَلَى خِلَافِهِ They agreed on opposing  
him. Raf. wah. I,21,17

and also the logical basis —the reason— on which the  
action is founded:

جَعَلْتُهَا مَحْسُودَةً بَيْنَ النِّسَاءِ I made her envied among  
the women for her fine  
clothes. Gibr. I,110,12



- لَمْ أَكُنْ أَرْجُو عَلَى ذَلِكَ أَجْرًا I do not ask a reward for this. Manf. mag. 260,7
- مَا أَحْسَدْتُ أَحَدًا فِي حَيَاتِي عَلَى نِعْمَةٍ قَطُّ I have never envied anyone for his good fortune. Manf. mag. 101,11
- أَغِيظُهُمْ عَلَى حَيَاتِهِمُ الْإِشْتِرَاكِيَّةِ I envy [them for] their communal life. Sak. (Zy.) 13,16
- شُكْرًا لَهُ عَلَى ذَلِكَ I thank him for this. Manf. sha'. 282,11

*Note* that the logical basis or reason can, at times, be understood as a condition asked or a promise given:

- أَنْ أَطْلُبَ إِلَى جَلَالَتِكُمُ التَّنَازُلَ to ask Your Majesty to abdicate...provided that this be accomplished before.... al-Raf. (Zy.) 19,34
- عَنِ الْعَرْشِ — عَلَى أَنْ يَتِمَّ فِي مَوْعِدٍ —
- انْصَرَفَ عَلَى أَنْ يَعُودَ مَعَ الصَّبْحِ He left, promising to return in the morning. Hus. ayy. I,130,12

عَلَى can also express a modal circumstance —how the action takes place:

- لَمْ أَرَكَ قَطُّ عَلَى هَذِهِ الْحَالِ I have never seen you in such a condition. Hak. ahl. 123,4
- يَعِيشُونَ عَلَى اسْتِخْرَاجِ الْحَصَى مِنَ الْجِبَلِ They make their livelihood by extracting stones from the hills. Hak. yaum. 46,2
- (الْحَيْرَةُ) تَجَعَلَهُ يَتَقَدَّمُ أَمَامَهُ لَا عَلَى غَيْرِ هُدًى فِي طَرِيقِهِ (Confusion) it let him go forward not only without a guide on his material road.... but also without a guide for his spiritual path. Hus. ayy. II,15,12
- الْمَادِّيَّةِ وَخَدَّهَا — بَلْ عَلَى غَيْرِ هُدًى فِي طَرِيقِهِ الْمَعْنَوِيَّةِ أَيْضًا

لَكِنَّ هَذَا الْقَوْلَ لَا يُمْكِنُ أَنْ  
يَذْهَبَ عَلَى إِطْلَاقِهِ

But this cannot be said  
without reservations.  
Musa (Zy.) 2,21

Hence, it gives origin to a series of adverbial expressions:

عَلَى كُلِّ حَالٍ

at any rate, in any case.  
Sa'. (Zy.) 6,47

عَلَى الْجُمْلَةِ

in short.  
Q. Amin (Zy.) 5,5

عَلَى الْإِطْلَاقِ

absolutely.  
Nu'. liq. 16,4

عَلَى الْأَقَلِّ

at least.  
Maz. (Zy.) 1,27

عَلَى الْأَرْجَحِ

most likely.  
Maz. (Zy.) 1,30

عَلَى نَجَاةٍ

suddenly.  
Raf. (Zy.) 20,29

عَلَى الْأَكْثَرِ

at the most.  
Mah. qah. 39,7

It may also express the temporal occasion:

انْتَبَهْتُ عَلَى وَقُوفِ السَّيَّارَةِ

I awoke when the car  
stopped. Hak. yaum. 11,14

عَلَى حِينٍ أَنْ كُلَّ وَاحِدٍ يَحْتَاجُ  
إِلَى الْآخَرِ

at a time when one needs  
the other.  
Sak. (Zy.) 13,30

The meaning of opposition can become one of comparison with the idea of either conformity or agreement:

جِئْتُ عَلَى عَادَتِكَ

You came as usual.  
Hak. sul. 128,5

عَلَى مَأْلُوفِ عَادَتِهِ

according to his custom.  
Tai. (Br.) 123,3

- يَجْرِي فِي مُعَامَلَتِهِ مَعَهَا عَلَى  
هَذَا الْإِعْتِقَادِ      He treats her according to  
this belief.  
Sa'. (Zy.) 5,5
- عَلَى عَادَةِ أَشْرَافِ الْعَرَبِ مِنْ  
أَهْلِ مَكَّةَ      according to the custom of  
the Arab noblemen of Mecca.  
Hai. sir. 108,20
- عَلَى مَا يَظْهَرُ      apparently.  
Raih. (Zy.) 23,5
- نَسِيرَ عَلَيْهَا فِي حَيَاتِنَا —      We, in our lives, behaved  
according to them [the  
principles]....  
Amin (Zy.) 7,9
- عَلَى الطَّرِيقِ الْعِلْمِيَّةِ الْحَدِيثَةِ      according to the modern  
scientific method.  
Hak. sir. 21,19

or disagreement, "notwithstanding," "in spite of" <sup>60</sup>:

- كَانَ أَوْلَئِكَ الشَّبَابُ يُحِبُّونَهُ  
عَلَى ذَلِكَ      Those young people loved  
him in spite of that.  
Hus. ayy. II,47,3
- عَلَى مَوْفُورَةِ جَهْدِهِ      in spite of his great  
effort. Tai. (Br.) 124,12
- وَهِيَ عَلَى هَذَا كَلِّهِ بَلْ لِهَذَا كَلِّهِ  
تُعْلَى عَلَى أَهْلِهَا الثَّرَاءُ الضَّخْمُ  
وَالْمَالُ الْكَثِيرُ      In spite of this or, rather,  
for this very reason, it  
brought great wealth to  
those who practiced it.  
Hus. ayy. II,11,13

60. In some expressions the meaning of opposition is emphasized through the meaning of the nouns involved in the prepositional phrase, e.g.,

- عَلَى الرَّغْمِ مِنْ —      In spite of.... Far. (Zy.) 17,10
- أَبُو بَطَّةَ عَلَى غَيْرِ عَهْدِي بِهِ  
قَلِيلَ الْكَلَامِ      Abu Batta, different from what  
I had known him to be, was  
taciturn. Nu'. (Zy.) 33,14
- عَلَى غَيْرِ عَادَتِهَا      not in accordance with her  
custom. Tai. (Zy.) 34,4

لَمْ يَكُنْ قَدْ شَهِدَ حَفْلَةً رَقَصَ فِيهَا  
الْيَوْمَ فَأَذَعَنَ عَلَى كَرِهِ مِنْهُ

He had never before been  
at a dancing party but he  
obeyed in spite of his  
distaste for it.  
Manf. mag. 60,6

إِنَّ فَلَسَفَةَ شَيْكَسِيرٍ عَلَى حِكْمَتِهَا  
وَعَمِقِهَا وَرَوَعَتِهَا لَتَنْتَضَاءُ لَأَمَامَ  
هَذِهِ الْكَلِمَاتِ —

In spite of its wisdom,  
depth, and splendor,  
Shakespeare's philosophy  
fades before these words....  
Tai. (Zy.) 9,54

على frequently introduces a noun clause, either  
dependent upon a preceding construction:

هِيَ يُفْضِلُ الْمَوْتَ عَلَى أَنْ —

She prefers death to....  
Nu'. kan. 45,5

أَعَانَتْهُ هَذِهِ الْحَادِثَةُ عَلَى  
أَنْ يَفْهَمَ —

This event helped him to  
understand....  
Hus. ayy. I,21,3

انْصَرَفَ عَلَى أَنْ يَعُودَ مَعَ الصَّبْحِ

He left, saying he would  
return the following  
morning. Hus. ayy. I,130,12

أُرِيدُ فَقَطُّ الْقُدْرَةَ عَلَى أَنْ  
أَرْفَعَ ذِرَاعِي

I only want strength to  
raise my arms.  
Qud. (Br.) 49,2

or independent from any given construction and in the  
form of the compound **عَلَى أَنْ**, which always has an ad-  
versative meaning equivalent to the English "but"  
(see Vol. III):

عَلَى أَنْ لِكُلِّ شَيْءٍ حَدٌّ

But everything has its  
limits. Hus. ayy. I,75,7

عَلَى أَنْ حَيَاتُهُ تَغَيَّرَتْ بَعْضَ  
الشَّيْءِ فَأَشَارَ أَخُوهُ الْأَزْهَرِيُّ  
بِأَنْ —

But his life changed some-  
what, for his brother  
advised that....  
Hus. ayy. I,67,7

عَلَى أَنْ مُحَمَّدًا لَمْ يَنْتَظِرْ رَسُولِيهِ  
إِلَى الْحَوْرَاءِ

But Mohammed did not wait  
for his two emissaries to  
al-Haura. Hai. sir. 255,23

أَدْعُوكُمْ — إِلَىٰ إِعْلَانِ آرَاءِكُمْ فِي  
الْمَرَأَةِ عَلَىٰ الْآبِزِيدِ الْبَيَانِ عَنْ  
كَلِمَاتٍ مَّعْدُودَاتٍ

I beg you...to express  
your opinion about women,  
but your argument should  
not be longer than a few  
words. Mah. qah. 7,15

§ 131 بَيْنَ "BETWEEN"

A Fundamentally, بَيْنَ indicates a separation or an intervening place as something that separates; compare this with بَيْنَ, "separation," "division," "interval."

يَجْتَهِدُ فِي أَنْ يُمَيِّزَ بَيْنَ هَذِهِ  
الْأَصْوَاتِ الْمُخْتَلِفَةِ

and tried to identify the  
different voices.  
Hus. ayy. I,7,13

كَأَنِّي أَخْوُضُ بَحْرًا أَسْوَدَ بَيْنَ  
جَبَلَيْنِ شَامِخَيْنِ

as if I were entering a  
black sea between two  
towering mountains.  
Tai. (Zy.) 30,8

أَلَّا يُفَرِّقَ بَيْنَنَا إِلَّا الْمَوْتُ

that only death would  
separate us.  
Manf. mag. 157,3

فِي ذَلِكَ الْبَيْتِ الْمُنْفَرِدِ بَيْنَ  
الْحَدَائِقِ وَالْبَسَاتِينِ

in this isolated house  
among fields and gardens.  
Gibr. II,57,7

The separation expressed by بَيْنَ may be a temporal one:

كَأَنَّ لَمْ يَمُضِ بَيْنَهَا وَبَيْنَهُ مِنْ  
الْوَقْتِ شَيْءٌ

as if no time had passed  
between them [the events]  
and him. Hus. ayy. I,15,7

However, it has the tendency to lose this fundamental meaning of separation in order to express coherence between the nouns it governs:

أَيُّهَا الْقَوْمُ الَّذِينَ طَرَدُونِي  
مِنْ بَيْنِهِمْ

Oh, you people who have  
banished me from you!  
Manf. mag. 69,5

أَنَا لَا أَعْرِفُ مَكَانِي فِي حَضَرِ  
بَيْنَ الْكُتَّابِ I don't know my standing  
among the writers in  
Egypt. Musa adab. 164,5

بَيْنَ هَذِهِ الْأَخْبَارِ خَبْرٌ مَلَأَ الصَّبِيَّ  
إِعْجَابًا There was something in the  
news which bewildered the  
boy. Hus. ayy. I, 101,5

أَنَّهُ تَكُونُ فِي مَحَلٍّ أَمِينٍ بَيْنَ  
زَوْجَتِي وَأَوْلَادِي that she be in a safe place  
with my wife and children.  
Hak. yaum. 42,8

It even emphasizes the uniting ties between the nouns it governs:

إِنَّ رِيَّانَ — قَدْ رَبَطَ بَيْنَ  
الْأَدَبِ وَالْدِّينِ Renan...joined literature  
and religion.  
Musa adab. 172,11

يَنْطِقُ لِسَانُهُ بِالْفَاطِ لَا صَلَةَ بَيْنَهُمَا  
saying meaningless words.  
Hus. ayy. I, 124,9

يَجْمَعُ بَيْنَ قُوَّةِ الرِّقَّةِ وَبَيْنَ  
رِقَّةِ الْقُوَّةِ combined a powerful deli-  
cacy with a gentle strength.  
Raf. (Zy.) 20,29

يُوَثِّقُ الصِّلَةَ بَيْنَ الْفَرْدِ وَأَهْلِهِ  
وَوَطْنِهِ It strengthens the ties  
between the individual,  
his family, and his father-  
land. Amin (Zy.) 7,27

The expression — بَيْنَ يَدَيَّ , "between the hands  
of...", is worth mentioning, e.g.,

ظَلَّ يَرْتَعِدُ بَيْنَ يَدَيْهِ He continued to tremble  
in front of him.  
Manf. sha'. 47,1

It has become an idiomatic expression meaning "in  
front of" or, simply, "before" and is no longer re-  
stricted to persons:

عَاهَدْتُكَ عَلَى الزَّوْاجِ بَيْنَ  
يَدَيَّ اللَّهِ وَيَدَيَّ ضَمِيرِي I promised [you] to marry  
you before God and my  
conscience.  
Manf. mag. 51,12

B When modifying the action of a plural or collective noun, **بَيْنَ** may have an indefinite, distributive meaning: "some...others":

وَالْمَدْعُونَ بَيْنَ جُلُوسٍ وَوُقُوفٍ      While some of the guests  
were sitting, others were  
standing.  
Nu'. liq. 79,14

after a singular noun: "partly," "at times":

رَاحَ يَهْضِي الْوَقْتَ مَا بَيْنَ  
الْجُلُوسِ وَالنَّشِي      Time went by, while he  
alternately sat and walked.  
Mah. qah. 63,3

Or it may also express vacillation between two conditions:

بَيْنَ حَيٍّ وَمَيِّتٍ      Between life and death  
(half dead).  
Gibr. I,173,11

كَذَلِكَ عَاشَ أَبُو طَالِبٍ مُقْسِمًا بَيْنَ  
الْخَوْفِ وَالرَّجَاءِ وَبَيْنَ الْيَأْسِ  
وَالْأَمَلِ وَبَيْنَ الْثِقَةِ وَالشَّكِّ  
(عَاشَ) بَيْنَ اللَّوْمِ لِنَفْسِهِ  
وَالْإِعْتَادَارِ عَنْهَا      Thus Abu Talib lived in  
fear and hope, desperation  
and expectation, trust and  
doubt. Hus. 'ala. II,154,20  
(He lived) half blaming and  
half excusing himself.  
Hus. 'ala. II,154,21

or indetermination:

بَرَاوِجٌ عَلَوْهَا بَيْنَ الْخَمْسَةِ  
وَالْعَشْرَةِ الْأَقْدَامِ      their height varying be-  
tween five and ten feet.  
Raih. mul. 211,22

and also temporal indetermination:

كَانَ الضَّابِطُ يَدْخُلُ غُرْفَتِي بَيْنَ  
الْحَيْنِ وَالْآخَرِ      The officer entered the  
room from time to time.  
Qu. (Br.) 50,3  
مَا بَيْنَ يَوْمٍ وَآخَرَ      from one day to the next.  
Kam. (Zy.) 4,5

بَيْنَ حِينٍ وَحِينٍ from time to time.  
Tai. (Zy.) 34,3

بَيْنَ لَحْظَةٍ وَأُخْرَى from time to time.  
Mah. qah. 16,5

C When the two correlative nouns have been mentioned, the same idea of "vacillation" or "indetermination" can be expressed with the simple repetition of the preposition in a paronomastic adverbial function:

وَلَكِنَّهُ لَا فِي الْحَيَاةِ وَلَا فِي الْمَوْتِ  
كَأَنَّهُ مُعَلَّقٌ بَيْنَ بَيْنٍ but without being alive  
or dead, rather suspended  
between both conditions.  
Nu'. liq. 100,3

لَا تَجِدُ فِي هَذَا الْحَدِيثِ حُزْنَ  
وَلَا سُرُورًا صَرِيحًا وَإِنَّمَا هُوَ شَيْءٌ  
بَيْنَ بَيْنٍ She did not find in the  
conversation a clear sad-  
ness or pure joy, but  
something in between.  
Hus. 'ala. I, 147, 14

As a consequence of the indecision or vacillation sometimes implied, بَيْنَ may take أَوْ, "or," for its second, alternate part:

صِرْتُ أَتَرَدَّدُ بَيْنَ أَنْ أَقْبِلَ لَهَا  
بَوْعِدَها أَوْ أَقْطَعَ حَبْلَ وَدِّها I was hesitant whether to  
fulfill my promise to her  
or to sever the bond of  
her love.  
Manf. (Zy.) 30,25

D When two or more nouns follow the preposition بَيْنَ, the second part is introduced by the conjunction وَ; in this case all the nouns may be considered as a grammatical unit with the meaning and syntactical influence of the preposition applied to all of them:

أَتَيْتُهَا تَكُونُ فِي مَحَلٍّ أَمِينٍ بَيْنَ  
زَوْجَتِي وَأَوْلَادِي that she be in a safe place  
with my wife and children.  
Hak. yaum. 42,8

or, more frequently, the nouns have to be understood as a coordinated correlative compound:



بَيْنَ الطُّفُولَةِ وَالشَّيْخُوخَةِ	between childhood and old age. Qal. (Zy.) 21,1
قَدْ كَانَ النِّزَاعُ قَبْلَ بَيْنِ الْفَرَسِ وَالْعَرَبِ فَاصْبَحَ بَيْنَ الْعَرَبِ وَالْفَرَسِ وَالْتَرَكِ	The dispute had previously been between Arabs and Persians; then it spread to Turks as well. Amin zuh. I, 5,18

E In correlative constructions, the preposition must be repeated when personal pronouns are used as a component of the expression:

هَذَا هُوَ الْفَرْقُ الْوَحِيدُ بَيْنَنَا وَبَيْنَهُمْ	that is the only difference between us and them. Hak. (Zy.) 11,46
وَلَكِنْ أَيَّةُ نَجَاةٍ هَذِهِ الَّتِي تَفْصِلُ بَيْنِي وَبَيْنَ امْرَأَتِي وَوَلَدِي؟	but what kind of deliverance is that which separated me from my wife and child? Hak. ahl. 17,12
(أَنْ) تُوثِقَ الصِّلَةَ بَيْنَكَ وَبَيْنَ اللَّهِ	to strengthen the ties between you and God. Amin (Zy.) 7,28
قَارِنْ بَيْنَهُ وَبَيْنَ وَالِدَتِهِ	Compare him with his mother. Q. Amin (Zy.) 5,35

Hence, this repetition is also often used with nouns:

بَيْنَ هَذَيْنِ وَبَيْنَ النَّهْجِ وَالْأَسَالِيبِ فِي عَصْرِنَا الْحَاضِرِ بَوْنٌ عَظِيمٌ	Between these two and the methods and procedure of our modern times there is a considerable difference. Hai. sir. 47,12
فِي إِمْكَانِ التَّوْفِيقِ بَيْنَ فِكْرَةِ التَّوْحِيدِ فِيهِ وَبَيْنَ مَا جَاءَ بِهِ عِيسَى؟	about the possibility of a reconciliation between the idea of monotheism in this [religion] and what Jesus has revealed? Hai. sir. 8,20

أَمَّا التَّنَاقُضُ بَيْنَ كَلَامِ الْوَكِيلِ  
— وَبَيْنَ أَمْرِ الْحُكُومَةِ —

As for the contradiction  
between the secretary's  
words...and the government  
order....  
Raih. mul. 17,10

F The so-called redundant expressions مَا بَيْنَ and فِيمَا بَيْنَ, are in fact relative nominal sentences meaning "(in) what is between."

مَا should still be used when the two correlative nouns followingم بَيْنَ are intended as a syntactical unit equivalent to a noun rather than as a prepositional modification. The relative in such constructions at times may be followed by a specifying مِنْ (see Vol. III):

حَتَّى عَقَدْتُ مَا بَيْنِي وَبَيْنَهَا  
صَدَاقَةً قَوِيَّةً ثَابِتَةً

so that our relationship  
was transformed into a  
strong friendship.  
Hind. (Zy.) 32,2

قَدْ أَسْلَمَتْ كُلُّهَا مَا بَيْنَ بِلَادِ  
الْعَرَبِ وَمَمْلَكَةِ ابْنِ السَّمَاءِ

All of them embraced Islam  
—the territories between  
the Arabic nation and the  
Kingdom of the "Son of  
Heaven." Hai. sir. 1,20

إِنَّمَا دَعَا إِلَى هَذِهِ النَّزْعَةِ فِي  
أُورُشَا مَا بَيْنَ الْكَنِيسَةِ وَالْدَوْلَةِ مِنْ إِتْرَاقِ  
أَدَى بَرِّجَالِ الْعِلْمِ وَرِجَالِ الدِّينِ  
أَوَّلَ هَذِهِ الْأَسْبَابِ مَا بَيْنَ هَذِهِ  
الْكَتُبِ مِنْ خِلَافِ

What causes this position  
in Europe is the struggle  
between clergymen and  
scientists. Hai. sir. 28,11

The first reason is the  
disagreement that exists  
among these books.  
Hai. sir. 47,21

الطَّرِيقُ مَا بَيْنَ فِلَسْطِينَ وَمَكَّةَ كَانَ  
مَطْرُوقًا مِنْ الْقَوَائِلِ مُنْذُ أَقْدَمِ  
الْعَصْرِ

The road [which is] between  
Palestine and Mecca has  
been well-traveled by the  
caravans since the oldest  
times. Hai. sir. 91,7

كَانَتْ هَذِهِ الْمَعْبُودَاتُ الْجَاهِلِيَّةُ  
تَخْتَلِفُ مَا بَيْنَ الصَّمِّ وَالْوَشِّ  
وَالنَّصَبِ

The pre-Islamic idols were  
of different kinds, and made  
of metal, wood, and stone.  
Hai. sir. 83,15

فِي وَسْطِ طَرِيقِ الْقَوَافِلِ الْحَاذِي لِلْبَحْرِ الْأَخْصَرِ مَا بَيْنَ الْيَمَنِ وَفِلَسْطِينَ —	In the middle of the caravan road facing the Red Sea, between Yemen and Palestine.... Hai. sir. 85,8
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In many instances, the use of the relative pronoun has become merely a question of style:

مَا بَيْنَ يَوْمٍ وَآخَرٍ	from time to time. Kam. (Zy.) 4,5
الَّتِي تَفْصِلُ مَا بَيْنَ مَكْتَبِ الْحَاوِي وَفَرْقَةِ الْمَكْتَبَةِ	which separated the lawyer's office and the clerks' room. Kam. (Zy.) 4,18
قَالَ فِيمَا بَيْنَهُ وَبَيْنَ نَفْسِهِ	He said to himself. Hai. sir. 184,1

Compare the above with:

أَنْشَأَ يَقُولُ بَيْنَهُ وَبَيْنَ نَفْسِهِ	he began saying to himself. Manf. sha'. 84,2
تَخْلِي بَيْنَهُ وَبَيْنَهُ فِي حُجْرَةٍ خَاصَّةٍ	She let him be alone in a private room. Hus. ayy. I, 22,6

(For the use of the expression **مَا بَيْنَ** (مَا), see Vol. III. For the use of **بَيْنَ** introducing a noun clause, and introducing an adverbial **مَا**, see Vol. III.)

#### § 132 كَ "AS," "LIKE"

The use of this preposition is restricted to qualitative comparisons. Remnants of its use in quantitative comparisons can only be seen in the compound particle **كَمْ**, "how many," "how much." This preposition is not used with suffixed pronouns. **كَ** expresses a qualitative comparison whose actual meaning is left up to the reader; it is usually equivalent to the English "like" or "as":

- كَانَ فِي ذَلِكَ كَالْمَسِيحِ      He was like Christ in this.  
Raf. wah. I,21,17
- أَنْتُمْ الْبَقِيَّةُ الْبَاقِيَةُ بَعْدَ أَنْ  
مَضَى كُلُّ شَيْءٍ كَحَلْمٍ      You are the only thing left  
after everything is gone as  
in a dream.  
Hak. ahl. 79,14
- يُخَيِّلُ أَنَّكَ أَمْرَاءٌ لَا كُكُلِ الْبَنَاتِ  
كَعَادَتِي      I think that you are not  
a woman like the others.  
Hak. sheh. 106,9
- لَأَنَّهُ لَمْ يَكُنْ رَأَى شَيْئًا كَهَذَا  
مِنْ قَبْلُ      as usual. Nu'. liq. 67,15
- (وَقَدْ) ارْتَدَى ثِيَابَ الْعَصْرِ      for he had never before  
seen anything like this.  
Mah. qah. 122,6
- لَا تَزَعْ إِنَّمَا أَنَا كَأَبِيكَ      having put on contemporary  
clothing. Hak. ahl. 73,13
- قَالَ الْمَعْلَمُ كَمَنْ نَفِدَ صَبْرُهُ —      Don't be afraid; [look on  
me] as your father.  
Raf. wah. I,93,9
- the teacher said, as some-  
one whose patience is  
exhausted....  
Mah. zuq. 64,7
- It is also equivalent to "as" meaning "in the  
capacity of":
- عَلَيَّ كَسِرْكَتِيرٍ —      My position as secretary  
to.... Mah. qah. 142,22
- كَدَنِّي أَعْنِي      I mean as a civilian.  
Din (Br.) 59,17
- هَؤُلَاءِ يَحْيَوْنَ الْآنَ كَالْأَبْطَالِ  
الظَّافِرِينَ      They live now as victorious  
heroes. Gibr. III,48,11
- وَهَا هُوَ يَجْلِسُ إِلَى جَانِبِهَا  
كَزَوْجِهَا      There he was, sitting at  
her side as her husband.  
Mah. qah. 121,14

كَ is used together with demonstrative pronouns in adverbial compounds:

كَذَلِكَ الشَّأْنُ فِي انْتِشَارِ لُغَةِ الْعَرَبِ      The same thing happened with the spreading of Arabic. Amin duh. I, 2, 1

كَذَا      thus, that way.  
Gibr. I, 51, 9

هَكَذَا      so, thus, this way.  
Amin zuh. I, 11, 15

It is also used sometimes with a redundant مِثْلُ :

مِثْلُ الَّذِينَ — كَمِثْلِ الَّذِينَ      Those who...are like those who.... Hai. sir. 56, 23

(For a discussion of the compound كَأَنَّ, see Vol. III; for كَأَنَّ ب, see page 301 and for كَمَا, see Vol. III.)

### § 133 بَعْدُ "AFTER"

بَعْدُ early lost its connection with the local meaning of the root from which it is derived: بَعْدُ "to be distant," بَعْدُ "remoteness."

It is still used in its diminutive form:

بَعِيدٌ      a little after.  
Gibr. I, 108, 18

بَعْدُ is used only to introduce a temporal modification which, however, may have different meanings according to its approach to the action.

It usually refers to the action itself, regardless of the time in which the person speaking finds himself. It may introduce either a temporal determination "after which" the action takes place, thus meaning "after":

(بَعْدَ لَحْظَةٍ تَأَمَّلْ) شَهْرِيَار      Shahriyar (after a moment of reflection).  
Hak. sheh. 98, 3

الَّتِي حَدَّثَتْ بَعْدَ الصَّدْرِ الْأَوَّلِ  
مِنْ الْإِسْلَامِ which occurred after the  
early period of Islam.  
Hai. sir. 49,20

كَانَتْ فَاطِمَةُ مَا تَزَالَ طِفْلَةً فَلَمْ  
تَزَوْجَ مِنْ عَلِيٍّ إِلَّا بَعْدَ الْإِسْلَامِ Fatima was still a child  
and married 'Ali only  
after the beginning of  
Islam. Hai. sir. 129,9

نَسْتَطِيعُ بَعْدَ ذَلِكَ أَنْ نَقُولَ — After this we may say....  
Amin duh. I,5,10

بَعْدَ فِرَاقِ خَمْسَةِ عَشَرَ عَامًا after a separation of  
fifteen years.  
Mah. qah. 56,13

or a duration or length of time after which the  
action takes place:

الْفَصْلُ الْخَامِسُ. بَعْدَ خَمْسَةِ  
عَشَرَ عَامًا Fifth Chapter. Fifteen  
years later.  
Manf. sha'. 250,1

بَعْدَ أَيَّامٍ التَّقَيْتِ لِأَوَّلِ مَرَّةٍ  
بِالسَّيِّدَةِ هَوْدَةَ الْهَانِي A few days later I met  
Mrs. Warde al-Hani for  
the first time.  
Gibr. I,112,1

يَسَافِرُ مَعَ خَادِمِهِ الْأَسْوَدِ الصَّغِيرِ  
إِلَى الْقَاهِرَةِ بَعْدَ يَوْمَيْنِ He went to Cairo with his  
young black servant two  
days later.  
Hus. ayy. II,181,6

بَعْدَ may refer to a time which is future in re-  
lation to the action, thus equivalent to an English  
"in so much time," "so many days later," etc.:

ثُمَّ مَضَى إِلَى الْحَدِيقَةِ يَنْتَظِرُ  
الدَّرْسَ الثَّانِيَ الَّذِي يَبْدَأُ بَعْدَ  
سَاعَتَيْنِ Then he went to the garden  
waiting for the second  
class which was to begin  
two hours later.  
Mah. qah. 50,20

أَنَّهُ سَافِرٌ بَعْدَ أَيَّامٍ that he would leave some  
days later.  
Hus. ayy. I,138,13

- فَلَا أَعْلَمُ مَاذَا سَيَكُونُ شَأْنِي  
بَعْدَ غَدٍ for I do not know what will  
become of me after tomorrow,  
Manf. mag. 243,15
- هَآ أَنَا قَادِمٌ إِلَيْكَ بَعْدَ قَلِيلٍ  
I shall come to you shortly,  
Manf. sha'. 189,9
- أَنَّهُ لَنْ يَبْقَى مِنْهَا شَيْءٌ بَعْدَ  
ثَلَاثَةِ أَوْ أَرْبَعَةِ أَشْهُرٍ that three or four months  
later nothing will be left.  
Mah. qah. 39,6

it may also refer to the present:

- لَا فَايْدَةُ مِنِّي بَعْدَ الْيَوْمِ  
From now on I cannot be  
of any use.  
Hak. ahl. 97,5
- إِنِّي قَائِلٌ لَّكُمْ جَمِيعًا كَلِمَةً لَا  
أَقُولُ لَكُمْ غَيْرَهَا بَعْدَ الْيَوْمِ I'm telling all of you  
something I will never  
reveal after today.  
Manf. mag. 67,15

This idea of duration, i.e., "since," may be emphasized by using the preposition **مِنْ** governing **بَعْدَ**:

- فَمَا بَقَاؤُكُمْ فِي الْحَيَاةِ مِنْ بَعْدِهِمْ؟  
What is left for you in  
life after their death?  
Manf. sha'. 248,7

Governing the adverbial demonstrative particle **إِذَا**, **بَعْدَ** functions as a temporal adverb, "afterward":

- بَعْدَئِذَا afterward [after this].  
Hak. ahl. 32,1

**بَعْدَ** frequently governs a noun clause introduced by **أَنْ** (see Vol. III):

- بَعْدَ أَنْ اتَّبَعُوهُ زَمَنًا طَوِيلًا  
after they had followed  
him a long time.  
Hai. sir. 197,9
- قَالَتْ مَرْيَمُ بَعْدَ أَنْ حَلَّتْ سِيْرَ  
حِذَائِهِ الْمَهْشَمِ Maryam said, after she  
had loosened the thongs  
of his broken sandals.  
Gibr. I, 158,15

(For a discussion of بَعْدَ governing the adverbial relative لَ, see Vol. III.)

§ 134 قَبْلَ "BEFORE," "PRIOR TO"

قَبْلَ is derived from a noun which is still used as an adverb with the ending ' :

قَبْلَ (مِنْ) before. Hak. ahl. 21,9

It is found with the diminutive form قَبِيلَ , "a little before":

لَمَّا كَانَ قَبِيلَ الْفَجْرِ — A little before dawn....  
Hai. sir. 189,6  
Hak. ahl. 29,8

Its meaning is primarily temporal, stating a point in time—past or future:

قَبْلَ هَذَا الْيَوْمِ بِأَيَّامٍ — Some days before [this one].... Hus. ayy. I,33,13

مَا كَانَ إِسْتَيْقَنَ قَبْلَ الْيَوْمِ  
أَمْرًا وَلَا نَاهِيًا وَلَا — Never before [that day]  
had Stephen been absolute  
master nor....  
Manf. mag. 146,2

بِلَادِ الْعَرَبِ قَبْلَ الْإِسْلَامِ — Arabia before Islam.  
Hai. sir. 66,2

لِأَنَّ كَلَامِي قَبْلَ الْآنَ لَمْ  
يَكُنْ صَادِرًا — Because, previously my  
words did not come from....  
Manf. sha'. 173,9

قَبْلَ ١٩١٩ — Before 1919....  
Musa adab. 182,1

قَبْلَ ذَلِكَ — before that.  
Hai. sir. 11,13

هَذَا آخِرُ لِقَاءٍ قَبْلَ السَّفَرِ — This is [our] last meeting  
before I leave.  
Mah. zuq. 131,17



It can also be used with the logical meaning of "prior," as equivalent to "first of," "above":

مَهْمَا قِيلَ فِي ابْنِ سَعُودٍ فَهُوَ  
رَجُلٌ قَبْلَ كُلِّ شَيْءٍ  
No matter what is said  
about Ibn Sa'ud he is,  
above all, a man.  
Raih. mul. 58,1

قَبْلَ is frequently governed by the preposition مِنْ. The compound has the idea of continuity preceding a temporal point:

كَانَ يَجْلِسُ إِلَيْهِ مِنْ قَبْلِكَ  
... الْأَسْتَاذُ  
Dr. X used to sit at it  
before you [did].  
Kam. (Zy.) 4,22

(For the use of قَبْلَ introducing a noun clause, and introducing an adverbial relative clause, see Vol. III.)

#### § 135 مِنْذُ AND مِنْذُ, "SINCE"

مِنْذُ, and also its derived form مِنْذُ, was not originally a preposition but a compound of the preposition مِنْ and the adverbial particle ذُو with a temporal meaning of "from that (time)," "since." The noun following مِنْذُ, therefore, used to be part of a nominal sentence and was in the nominative case. This also explains the reason that مِنْذُ never takes a suffixed pronoun.

In medieval Arabic it was still possible to use مِنْذُ either with the nominative<sup>61</sup>: مِنْذُ يَوْمَانِ, "For the last two days. Since (that), two days (have passed)," or with the genitive case<sup>62</sup>: مِنْذُ الصَّبَاحِ, "since this morning."

It is difficult to see to what extent the construction is still used by modern writers with the nominative case. It seems, rather, that مِنْذُ has

61. See Brock., *Grund.*, I, p. 181; II, p. 542; Wright, II, p. 173; Zajjājī, p. 150; Farhat, *Bah.* p. 316.

62. See Reck., *Synt. Verh.*, p. 269; Wright, II, p. 173; Zajjājī, p. 150; Farhat, *Bah.* p. 316.

become a preposition completely and is always found with a noun following it in the genitive case; however, it still cannot be used with a personal suffix and it is always restricted to its basic temporal meaning.

A مُنْذُ expresses its temporal meaning as something continuous from a point of departure, "since," "for":

الَّذِي لَمْ يَرَ وَجْهَ الصَّابُونِ  
مُنْذُ عَامَيْنِ which had not seen soap  
for two years.  
Hak. yaum. 48,15

قَدْ كَانَ يَعْرِفُ الْأُسْرَةَ مُنْذُ  
عِشْرِينَ سَنَةً He had known the family  
for twenty years.  
Hus. ayy. I,36,2

إِنَّهُ عَمِلَكَ مُنْذُ زَمَنٍ طَوِيلٍ  
He has been your customer  
for a long time.  
Hus. ayy. I,30,16

مَا قَتْنُ مُنْذُ ذَلِكَ الْيَوْمِ يَجِدُ  
طِيبَهَا فِي فَمِهِ Since that day he always  
had its taste in his  
mouth. Tai. (Br.) 125,15

أَنَا لَمْ أَرِ وَالِدَكَ مُنْذُ عِشْرِينَ  
سَنَةً I have not seen your father  
for twenty years.  
Gibr. II,17,21

It can refer to the present and the future as the point of departure:

مُنْذُ غَدٍ from tomorrow on.  
Hus. ayy. I,62,1

لَنْ أَرَاكَ مُنْذُ الْيَوْمِ I won't see you after today.  
Hus. 'ala. I,10,1

In this meaning, it can also be applied to local expressions:

وَلَكِنَّ الْأَمْرَ ثَقُلَ عَلَيْهِ مُنْذُ  
بَابِ الْبَتْدَاءِ But the material became  
difficult for him after  
the chapter on the Subject.  
Hus. ayy. I,75,11

B It also expresses the action or event as a single entity in the past "from which" the time element is counted: "ago":

- هَذَا مُنْذُ ثَلَاثِينَ سَنَةً      This was thirty years ago.  
Raih. mul. 204,20
- نَعَمْ ... هُنَا ... مَاتَتِ الْأَمِيرَةُ الْقَدِيمَةُ بِرُشْكَ مُنْذُ ثَلَاثِ مِائَةِ عَامٍ      Yes, Saint Princess Prisca died here 300 years ago.  
Hak. ahl. 46,3
- مُنْذُ أَيَّامٍ حَسَبْتَنِي أَدْرَكْتُ سِرَّ ذَلِكَ التَّغْيِيرِ      A few days ago I thought I had found the secret of that change.  
Nu'. (Zy.) 33,16
- وَجَدَ قَتِيلًا فِي الْبَرِّيَّةِ مُنْذُ خَمْسَةِ أَعْوَامٍ      He had been found murdered in the wilderness five years before.  
Gibr. I,156,3
- كَأَنَّهُا مَحْفُورَةٌ مُنْذُ يَوْمَيْنِ      as if it had been inscribed only two days before.  
'Aww. (Br.) 19,25
- وَصَلْنَا مُنْذُ ثَلَاثَةِ أَيَّامٍ أَنَا وَأَبِي إِلَى كُوبْلَنْسَ      My father and I arrived at Coblenz three days ago.  
Manf. mag. 102,14
- وَقَدْ نَزَحَ أَجْدَادِي مُنْذُ مِائَتَيْ سَنَةٍ مِنْ قَلْبِ تِلْكَ الْإِلَاحِ      since my ancestors migrated two centuries ago from the heart of this region.  
Raih. (Zy.) 23,8
- أَنَّ هَذَا الْمَلْجِدَ الْكَافِرَ قَدْ جَاءَ الْقَرْيَةَ مُنْذُ أُسْبُوعَيْنِ      that the renegade unbeliever had come to the village two weeks before.  
Gibr. I,179,9
- فِي مِثْلِ هَذَا الْيَوْمِ مُنْذُ خَمْسِ وَعَشْرِينَ سَنَةً —      On such a day as today, twenty-five years ago....  
Gibr. II,193,5

C It is frequently used with the prepositions *عَنْ* and *إِلَى* as the first part in correlative constructions:

مَنْذُ بَدْءِ هَذَا الْقَرْنِ حَتَّى الْيَوْمِ	from the beginning of this century up to now. Mand. (Br.) 1,3
مَنْذُ الْقَرْنِ السَّادِسِ إِلَى الْقَرْنِ التَّاسِعِ عَشَرَ	from the sixteenth to the seventeenth century. Hai. sir. 23,5
مَنْذُ رُودُلْفِ دُولُوهِمِ إِلَى وَقْتِنَا	from Rudolph Duluhaime up to the present. Hai. sir. 10,20

(For its use as a temporal particle, see Vol. III.)

§ 136 دُونَ "CLOSE TO," "BENEATH," "LESS," "WITHOUT"

A The fundamental meaning of دُونَ is related to the idea of "to approach," "to come near," "to be near." It is from this meaning that its significance of "not reaching something," "short of," but still "near" is derived.

ضَرْبَةٌ أُخْرَى قَضَتْ عَلَيْهِ دُونَ الْخَوْضِ	another shot that killed him before reaching the cistern. Hai. sir. 263,8
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Hence, its meaning of "near," "this side of":

(الْحَيَاةُ) تَتَّصِلُ مِنْ هَؤُلَاءِ هَذِهِ الْقَنَاةِ عَلَى نَحْوِ مَا هِيَ دُونَهَا	[life] beyond the stream was the same as on this side of it. Hus. ayy. I, 13,6
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Note the following, which has the same meaning but an interjectional effect:

فَدُونَكَ وَلَا سَلَامَ	There you have Islam. Mah. qah. 24,5
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B دُونَ may also imply a comparison of inferiority, "less than":

لَا يَرْضَى بِشَيْءٍ دُونَ ذَلِكَ	He would not be satisfied with less than that. Hus. ayy. I, 34,7
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- وَأَنْتَ دُونَ الثَّلَاثِينَ and you are less than thirty. Nu'. liq. 70,16
- لَيْسَتْ دُونَ صَاحِبَتِهَا جَمَالًا She was not less beautiful than its protagonist. Mah. zuq. 51,19
- دُونَ لَحِجِ الْبَصْرِ in no time [in less than the glance of the eye]. Hus. ayy. I,13,9
- لَمْ يَبْقَ مَعَهُ إِلَّا نَفَرٌ دُونَ الْعَشْرَةِ Only a group of less than ten remained with him. Hai. sir. 297,3
- (الْقَبَائِلُ) لَا تَصْبِرُ عَلَى مَا دُونَ الْحُرِّيَةِ كَامِلَةً — (The tribes) will not accept anything less than perfect freedom for.... Hai. sir. 79,3
- وَلَا يَرْضَى بِمَا دُونَ السَّوَادَةِ الْكَامِلَةِ بَيْنَ — He is not satisfied with less than complete equality between.... Hai. sir. 79,7
- لَيْسَ عَلَى طَه دُونَ أَلْبِكَ جَمَالًا Ali Taha was no less handsome than the Bey. Mah. qah. 125,1

C When دُونَ introduces a modification to a verbal object, it expresses exclusion, as in "excluding," "but not":

- ثُمَّ اشْتَغَلَ الْأَدِيبُ بِشُؤْنِ هَذِهِ الطَّبَقَةِ دُونَ الشَّعْبِ Thence [is derived] the writer's preoccupation with the problems of this class, excluding those of the lower classes. Musa (Zy.) 2,6
- وَمَا بَالُهُ اتَّخَذَ خَلِيفَةً دُونَ غَيْرِهِ مِنَ الشَّبَّانِ؟ why had he been elected caliph but not the other youths? Hus. ayy. I,71,3

لِذَلِكَ أَخْتَفَظُ بِالسَّيَاقَةِ وَحْدَهَا  
دُونَ الرَّفَادَةِ

For this reason he took care of the *sikāya* but not the *rifāda*.  
Hai. sir. 114,13

Note the expressions:

كَانَتْ إِحْسَانٌ سَحَّاتَةٌ دُونَ غَيْرِهَا

It was Ihsan Shahhata in person. Mah. qah. 113,17

كَانَتْ تَحِيَّةَ حَمْدِيسَ دُونَ سِوَاهَا

It was Tahya Hamdis in person! Mah. qah. 63,10

كَانَ سَاعِي سَالِمِ الْإِكْشِيدِي  
دُونَ غَيْرِهِ

It was Salim al-Ikhshida's messenger in person.  
Mah. qah. 102,5

When دُونَ modifies the subject in its realization of an action, it can be understood as "without":

إِنَّهُ يَتَزَوَّجُ دُونَ عِلْمِهِمَا

He was getting married without their knowledge.  
Mah. qah. 112,6

نَهَضَ مَأْمُونٌ قَائِمًا دُونَ كَلِمَةٍ

Ma'mun arose without a word. Mah. qah. 69,17

أَنَّهُ لَا يَقْطَعُ بِرَأْيِ دُونِهِمْ

that he does not make a decision without them.  
Hai. sir. 261,19

أَوْ نَمُوتُ دُونَهُ

or we die without [accomplishing] it.  
Hai. sir. 288,1

أَشْرَقَتِ الشَّمْسُ دُونَ حِجَابٍ

The sun arose [without hindrance].  
Mah. qah. 73,10

and can also be found with the same meaning in the nominal sentence:

وَلَكِنَّهُ الْحَقِيقَةُ دُونَ زِيَادَةٍ

but it is the naked truth.  
Mah. qah. 88,21

With verbs meaning "to keep away" and the like, دُونَ expresses an idea related to that of عَنْ with the same verbs, "away from":

إِذَا طَوْتُ دُونِي سِرَّهَا if she concealed her secret from me.  
Mah. qah. 89,5

It is also frequently used as a prepositional compound with **دُونِ** and **بِ**, having the same negative meaning, "without":

لَا أَتَصَوَّرُ الرَّحِيلَ بِدُونِهِ I cannot imagine departing without him.  
Hak. sul. 49,8

*Note* the expression:

أَغْلَقَ بَابَهَا مِنْ دُونِهِ He closed its door behind him. Hus. ayy. I,102,16  
(also see: Hus. ayy. I,10,5  
Hus. ayy. I,22,7  
Hus. 'ala. I,39,3)

Modifying a noun clause introduced by **أَنْ** (see Vol. III), **دُونِ** denies the action expressed by the noun clause, and thus means "without":

خَرَجَ سَالِمًا كَمَا دَخَلَ دُونِ أَنْ  
شَعَرَ بِالزَّمَنِ He went out as safely as he had come in, without noticing the time.  
Hak. ahl. 37,1

لَأَرَاهُ دُونِ أَنْ يَرَانِي to see him without myself being seen.  
Maz. (Zy.) 10,19

التَفَتَ إِلَيْهِ دُونِ أَنْ تَتَغَيَّرَ  
مَلَايَحُ وَجْهِهِ He turned to him without changing his expression.  
Mah. qah. 31,20

ثُمَّ خَرَجْتُ دُونِ أَنْ يَشْعُرَا  
بِخُرُوجِي Then I went out without their noticing my departure. Gibr. II,38,4

#### § 137 تَحْتَ "UNDER," "BELOW"

A The original local notion of the preposition

represents its usual meaning. The local idea may be understood either as static or as in motion:

- أَنَا أَحْفَرُ لَهُمَا قَبْرًا تَحَتَّ هَذِهِ  
الْأَغْصَانِ الْمَتَدَلِّيةِ I shall dig a grave for  
them under these hanging  
branches. Gibr. I, 151, 7
- مَدَّ يَدَهُ تَحَتَّ وِسَادَتِهِ He reached under his pillow.  
Manf. (Zy.) 30, 27
- جَذَبَ كِرْسِيَّيْنِ إِلَى مَا تَحَتَّ  
الشُّرْفَةِ He drew Christian under  
the balcony.  
Manf. sha'. 170, 7

In a visual representation, تَحَتَّ is used in such expressions as:

- تَحَتَّ نَاطِرِي under my sight.  
Hak. sul. 46, 5
- تَحَتَّ هَذَا الْجَوِّ الثَّاقِرِ under this wild sky.  
Gibr. I, 155, 5
- تَحَتَّ سِتْرُ الظَّلَامِ under the veil of darkness.  
Hak. ahl. 23, 1
- تَحَتَّ السَّمَاءِ under the sky.  
Hus. ayy. I, 6, 13
- تَحَتَّ ظِلَالِ الزَّيْفُونِ in the shadow of the lin-  
den trees.  
Manf. mag. 1, 3

It is frequently used in a prepositional compound:

- سَأَقِفُ أَنَا مِنْ تَحْتِهَا I'll place myself under  
it. Manf. sha'. 167, 10
- خَارِجًا مِنْ تَحَتَّ أَحْجَارِ الْقَبْرِ Coming out from under the  
tombstones.  
Maz. (Zy.) 10, 38

B It may be used in a figurative meaning, as "under the power, or authority," as opposed to عَلَى (see page 323):



- وَلَا تَسَافِرُ إِلَّا تَحْتَ حِمَايَةٍ and she only travels under his protection.  
Q. Amin (Zy.) 5,32
- كَانُوا يَغْلَحُونَ الْأَرْضَ وَيَزَعُونَهَا وَيَحْصِدُونَهَا تَحْتَ مَرَاتِبِهِ They farmed the land and sowed and reaped under his control.  
Gibr. I,153,3
- عَاشَا فِي عَصْرِ وَاحِدٍ تَحْتَ حُكْمِ دَقْيَانُوسِ They both lived in the same period under the rule of Dacianus.  
Hak. ahl. 168,15
- هُوَ تَحْتَ حِمَايَةِ الْعَمِّ إِبْرَاهِيمِ He was in the care of Uncle Ibrahim.  
'Aww. (Br.) 10,18
- نَشَأَ الْغُلَامُ تَحْتَ سَيِّطَرَةِ امْرَأَةِ أَبِيهِ The boy grew up under the control of his father's wife. Tai. (Br.) 124,2

and therefore "inclusion" also:

- الْعُلُومُ الطَّبِيعِيَّةُ وَتَحْتَهَا الطِّبُّ وَالْبَيْطَرَةُ Natural sciences, among them medicine and veterinary medicine.  
Djir. tar. I,12,21

#### § 138 فَوْقُ "ABOVE," "UPON"

A Fundamentally, فَوْقُ expresses the local idea of "over" (cf. فَاوَّ , "to surpass," "to be superior"). Thus it is the opposite of the idea expressed by تَحْتَ.

The local idea may be understood as either static or as in motion:

- لَعَلَّهُ فَوْقَ هَذِهِ الشَّجَرَةِ Perhaps he is on this tree. Hak. sul. 20,3
- فَرَشَتْ فَرَاشَتَيْنِ — الْوَاحِدَ فَوْقَ الْآخَرِ She spread two blankets..., one on top of the other.  
Raih. (Zy.) 23,34

ثُمَّ وَضَعَ أَصَابِعَهُ بِلَطْفٍ فَوْقَ  
قَلْبِهَا

Then he gently placed his  
fingers over her heart.  
Gibr. III, 155, 7

ثُمَّ صَلَبَ ذِرَاعَيْهَا فَوْقَ صَدْرِهَا

Then he folded her arms  
over her chest.  
Gibr. III, 155, 9

يُحَلِّقُ الْحَبُّ فَوْقَ الزَّمَنِ مِثْلَ  
الْفَرَّاشَةِ فَوْقَ الْأَزْهَارِ

Love flies over time  
like a butterfly over  
flowers. Hak. ahl. 172, 11

It is also used in a prepositional compound:

رَجَبًا مِنْ قَوْفِهِ

jumping over it.  
Hus. ayy. I, 5, 3

B When modifying temporal notions, فوق has the meaning of "more than," "over":

أَنَا فَوْقَ الْخَمْسِينَ

I am over fifty.  
Nu'. liq. 70, 16

C In a logical approach, considering a noun or a notion as having logical limits, فوق has the meaning of "beyond," "more than," and thus may imply a comparison:

قَدْ كَانَ فَوْقَ مَا يَحْتَمِلُ الْمُحْتَمِلُ

That was beyond man's  
endurance.  
Manf. mag. 34, 16

لَا تَسْأَلْنِي فَوْقَ مَا فِي أَشِيطَاعِي  
أَنْ أُعْطِيَكَ

Don't ask from me more  
than I can give you.  
Nu'. liq. 62, 16

أَنَّهُ يَفْعَلُ فَوْقَ مَا فَعَلَ أَجْدَادُهُ

that he did more than his  
ancestors.  
Raih. mul. 99, 4

أَنْ يَكُونَ لَكَ عَلَى قُلُوبِ النَّاسِ  
سُلْطَانٌ فَوْقَ سُلْطَانِ اللَّهِ

that you have on men's  
hearts a power greater  
than God's.  
Manf. mag. 48, 7

أَنَّ جَمَالَ الْكَائِنَاتِ فَوْقَ جَمَالِ التَّصَوُّرَاتِ وَحَقَائِقِ الْمَوْجُودَاتِ فَوْقَ هَوَايِفِ الْخَيَالَاتِ	that the beauty of existing beings is greater than the beauty of ideas, and the reality of existing things is more important than the voice of phantasy. Manf. mag. 10,19
---	---

فَوْقَ may also have a meaning of increase, "besides,"  
"in addition to":

هُوَ فَوْقَ ذَلِكَ شَاعِرٌ مُتَعِنٌّ مَطْبُوعٌ	He is, besides that, a versatile and gifted poet. Manf. sha'. 25,11
وَفَوْقَ ذَلِكَ نَبَى أَنْ —	Besides that, we observe that.... Amin duh. I,5,6
فَوْقَ ذَلِكَ فِدَيْشَقُ بَعِيدَةٌ جِدًّا عَنْ خُرَاسَانَ	Besides that, Damascus is very distant from Khorasan. Amin duh. I,180,13

### § 139 سَوَى "EQUALITY," "SAMENESS"

سَوَى is actually a substantive that follows the pattern of the nouns with one single case ending. It means "equality," "equivalence" (cf. سَوَى, "to be equivalent").

It is commonly used following a negative construction such as "there is nothing like (i.e., the equivalent of) this." Hence its exceptive meaning: "except," "there is nothing except this" (cf. لَا سِوَا Vol. III).

A سَوَى is usually found modifying an indefinite noun or one general in meaning as its prepositional apposition, for which it introduces a restriction, and governing either a noun in the genitive case (see Vol. III):

أَلَمْ تَجِدْ رَسُولًا سِوَى هَذِهِ الْمَرْأَةِ؟	Didn't you find any mes- senger except this woman? Hak. ahl. 15,10
---	--

ذَكَرْتُ أَنْ لَيْسَ بِهِ أَحَدٌ سِوَى  
جَدَّتِي I remembered that there  
was no one there besides  
my grandmother.  
Maz. (Zy.) 10,3

لِغَيْرِ سَبَبٍ سِوَى مُجَرِّدِ رَغْبَةٍ  
فِي — For no other reason than  
his mere desire for....  
Q. Amin (Zy.) 5,12

or a noun clause introduced by أَنْ , or أَنَّ also  
functioning as a genitive (see Vol. III):

أَنْتَ لَا تَفْهَمُ شَيْئًا سِوَى أَنْكَ — You understand nothing  
but that you....  
Hak. ahl. 22,8

لَا شَيْءَ سِوَى أَنْ أَقُولَ لَكَ  
— مَرَّةً أُخْرَى nothing else except to  
tell you once more....  
Manf. sha'. 49,9

لَمْ يَعْرِفْ عَنْهَا شَيْئًا سِوَى أَنْ  
لِوَالِدِهَا شَرَفًا مَوْثِقًا about whom he knew only  
that her father was of  
noble descent.  
Gibr. I, 118,20

B It is also used to introduce in the genitive  
case a necessary component of the sentence<sup>63</sup> (see  
Vol. III):

مَا تَكْبَةُ بِلَادِكَ سِوَى جُرْزِ نَكْبَةِ  
الْعَالَمِ وَمَا الدَّمُوعُ وَالِدَمَاءُ الَّتِي  
أَهْرَقْتَ فِي بِلَادِكَ سِوَى قَطْرَاتٍ مِنْ  
نَهْرِ الدَّمَاءِ وَالِدَّمُوعِ الْمَتَدَقِّقِ لَيْلًا  
وَنَهَارًا فِي أَوْدِيَةِ الْأَرْضِ وَسَهْلَيْهَا  
Your people's disaster  
is only a part of the  
world's disaster, and the  
tears and bloodshed by your  
country are only drops of  
the river of blood and tears  
pouring day and night in  
the valleys and on the  
plains of the earth.  
Gibr. III, 89,18

أَنَا أُحِبُّكَ وَلَا أُحِبُّ سِوَاكَ I love you and I love no  
one besides you.  
Gibr. I, 143,15

63. Note that when سِوَى is used in exceptive verbal  
constructions (see Vol. III) introducing the subject, the  
verb will agree with the noun governed by the preposition  
سِوَى although the noun is in the genitive case (see page 153f.).

- لَمْ تَنْفِ سَيِّئِ دَقَائِقِ مَعْدُودَاتِ  
— حَتَّى  
A few minutes had barely passed when....  
Mah. qah. 34,13
- لَمْ أَعُدْ أَرَى سِوَاكَ  
Never again looked I upon anyone save you.  
Gibr. I, 150,5
- الطَّبِيعَةُ كُلُّهَا لَيْسَتْ سِوَى  
سَجَّانٍ صَامِتٍ  
Nature is nothing but a silent jailer.  
Hak. sheh. 53,6
- فِي مَكَانٍ لَا يَعْلَمُهُ سِوَايَ  
in a place no one knows except me.  
Hak. ahl. 59,5

C سِوَى is also used after an interrogative particle:

- وَلَكِنْ هَلْ لَدَيْهِ سِوَاهُ؟  
Did he have anybody else?  
Mah. qah. 8,18

and after دُونَ with its negative meaning:

- أَنْ يَفْكَرَ فِيهِ دُونَ سِوَاهُ  
to think of him and nobody else.  
Mah. qah. 86,17

D سِوَى is also found in affirmative statements, frequently in the form of a relative construction with مَا :

- إِلَّا سَلَامٌ يُنْكِرُ كُلَّ مَا سِوَى التَّوْحِيدِ  
أَشَدَّ الْإِنْكَارِ  
Islam absolutely denies anything but God's unity.  
Hai. sir. 5,19
- قَدْ كَانَتْ بِلَادُ الْعَرَبِ فِيهَا سِوَى  
الْيَمَنِ مَجْهُولَةً بِالْفِعْلِ مِنْ أَهْلِ  
تِلْكَ الْعُصْرِ الْقَدِيمَةِ  
The Arabic nations, with the exception of Yemen, were actually unknown to the people of those ancient periods. Hai. sir. 72,7
- شَقَّ عَلَيْهَا أَنْ تَكُونَ قَدْ أَرْتَبَطَتْ  
سِوَاهُ  
It grieved her to have bound herself to another.  
Nu'. liq. 33,12

لَمْ تَطْمَعِ بِزَنْطِيَّةٍ وَلَا طَمَعْتَ فَارِسَ  
فِيمَا سِوَى الْيَمَنِ مِنْ بِلَادٍ شَبَهَ  
الْجَزِيرَةِ —

Neither Byzantium nor Persia coveted any of the nations of the peninsula with the exception of Yemen....

Hai. sir. 79,18

# § 140 نَحْوُ "TOWARD," "ABOUT"

نَحْوُ is an adverbial accusative from the substantive نَحَا, "direction" (نَحَا "to go to," "toward").

Its original meaning is direction toward a place or a person:

أَنْتِ تَسِيرِينَ نَحْوَ الْأَبَدِيَّةِ مُسْرِعَةً

You are hastening toward eternity.

Gibr. II,129,4

خَرَجْتُ أَنَا وَأَبُوهُ نَحْوَهُ

His father and I went out to him.

Hai. sir. 110,22

It may also be used in a moral connotation:

وَكَيْفَ يَكُونُ شُعْمُهُ نَحْوَ زَوْجِهِ  
غَدًا؟ وَكَيْفَ يَكُونُ شُعْمُهَا نَحْوَهُ؟

How would he feel later about his wife? And how would she feel about him?

Mah. qah. 112,15

With numerals, نَحْوُ expresses the approximation: "about," "around":

أَسْتَطِيعُ أَنْ أَذْكَرَ نَحْوَ عِشْرِينَ  
كَلِمَةً أُخْرَى

I could mention about twenty other words.

Musa adab. 65,15

قَدْ بَقِيَ يُحَدِّثُنِي عَنْكَ نَحْوَ  
السَّاعَةِ

He kept talking to me about you for almost one hour. Nu'. liq. 13,16

قَدْ دَامَتِ الدَّوْلَةُ السَّاسَنِيَّةُ نَحْوَ  
أَرْبَعَةِ قُرُونٍ

The Sassanian dynasty lasted for about four centuries.

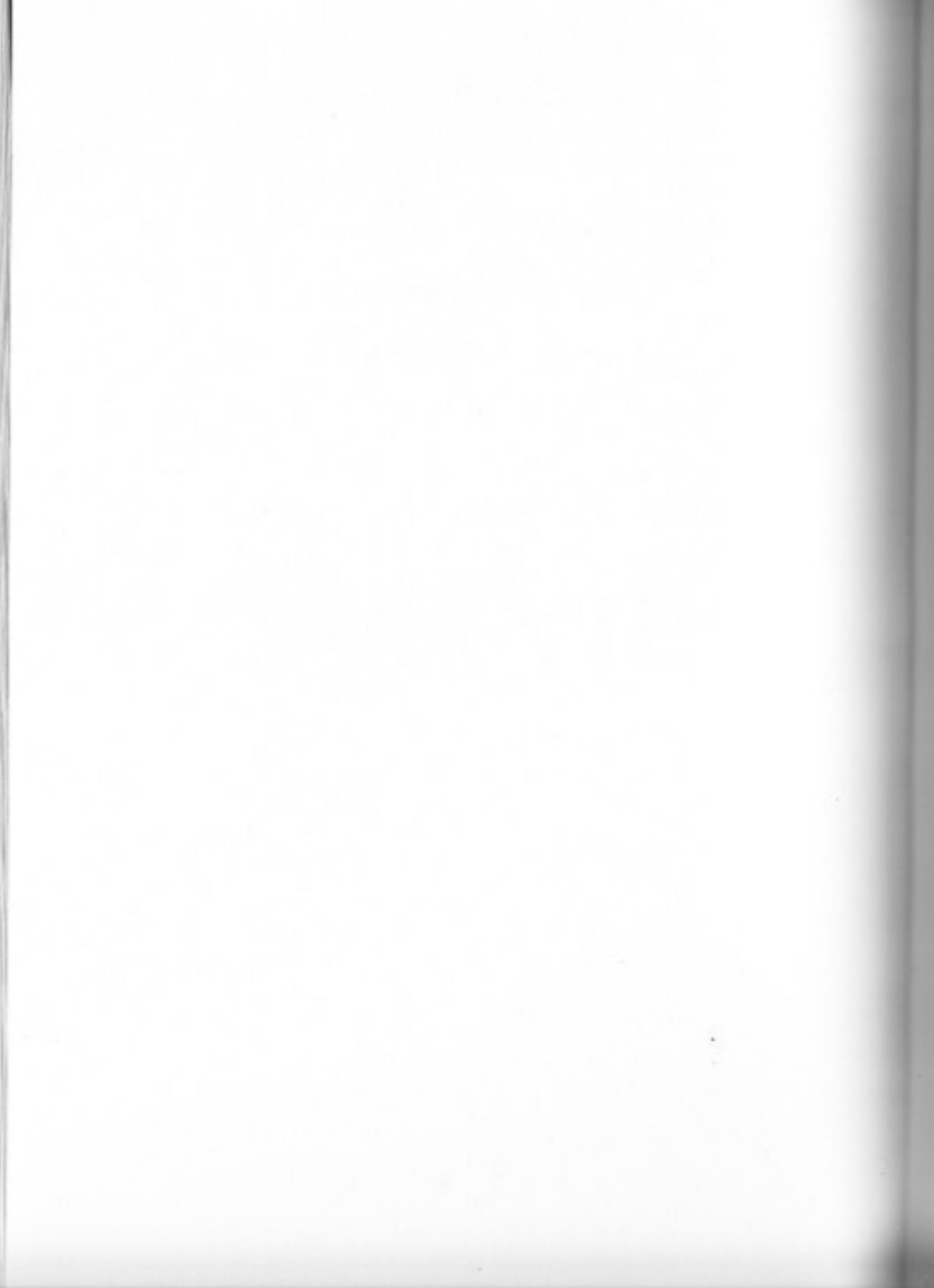
Amin duh. I,184,11

نَحْو may also be used to give the same idea of approximation to other prepositional constructions involving numerals:

سَكَنَ دِمَشْقَ قَبْلَ نَحْوِ ١٥٠ سَنَةً      He lived in Damascus some  
150 years ago.  
Kurd. (Zy.) 28,4

## VIII THE NUMERALS





## § 141 THE CARDINAL NUMBERS

A special difficulty encountered in the correct understanding of the numerals in Arabic is found in their peculiar agreement with their objects. The numbers one and two are adjectives and have normal agreement; three through ten are substantives and take the so-called inverted agreement, or polarity. That is to say, they take the feminine ending when referring to masculine nouns and vice versa.

With regard to polarity, however, the gender of the numeral is determined by the gender of the noun in the singular. Thus, when a noun in the singular is masculine, the numeral, even in instances when it governs the plural of the noun, will be feminine regardless of the change in gender between singular and plural that is usual in many cases, e.g., with broken plurals of inanimate objects.

Here we shall not undertake an explanation of this peculiarity of the Arabic numerals nor shall we refer to the numerous efforts made to explain a fact that certainly belongs in some way to the spirit of the language and is common to all Semitic languages.

## § 142 ONE (1)

أَحَدٌ being a substantive always agrees in the normal manner with the noun which it modifies. It is often used in an independent position, the noun to which it refers being understood; it then loses its numerical character to become equivalent to an indefinite pronoun otherwise missing in Arabic.

إِذَا سَافَرَ أَحَدٌ خَرَجَتْ الْقَرْيَةُ كُلُّهَا لِوَدَاعِهِ When someone goes on a journey, the whole village turns out to bid farewell.

Sak. (Zy.) 13,21

لَا أَحَدٌ يَدْرِي      No one knows.  
Hak. sheh. 11,6

سَأَلَهُ هَلْ رَأَى أَحَدًا؟      He asked him whether he  
had seen anyone.  
Hai. sir. 260,5

The noun which أَحَدٌ modifies may be in the genitive plural; أَحَدٌ then has a partitive value, "one of," and agrees in gender with the genitive it governs:

إِذَا بَنَى أَحَدُهُمْ      When one [of them] builds  
[a house].  
Sak. (Zy.) 13,18

مِنْ نَافِذَةِ أَحَدِ الْعَنَازِلِ السَّهْجَةِ      from the window of one [of  
the] deserted house[s].  
Manf. sha'. 262,8

هِيَ أَحَدَى اللُّغَاتِ السَّامِيَّةِ      It is one of the Semitic  
languages.  
Djir. tar. I,42,2

أَتْنَاهُ إِحْدَى رِحَالَتِ الصَّيْفِ      during one of [his] sum-  
mer trips.  
Hai. sir. 98,10

لِأَحَدِ سَبَبَيْنِ      for one of the two reasons.  
Amin duh. III,15,5

إِحْدَاهُنَّ      one of them.  
Hus. ayy. I,25,12

or it can be introduced by the preposition مِنْ :

لَا يُرِيدُ أَحَدٌ مِنْهُمْ أَنْ يَزُورَنِي      None of them wants to  
visit me.  
Qud. (Br.) 55,1

وَلَكِنَّ أَحَدًا مِنَ النَّاسِ لَا يَعْرِفُهُ      but no one knew him by  
this name.  
'Aww. (Br.) 9,5

On the other hand, a noun in the singular with an indefinite ending (nunation) may also express the idea of unity:

حَضَى أَسْبُوعٌ وَأَسْبُوعَانِ عَلَى —

One week passed and then another....

Sib. (Br.) 119,1

بِغَيْرِ أَنْ يَنْتَظِرَ مِنْهُمْ كَلِمَةً  
عَطْفٍ أَوْ شُكْرِ

without expecting a single word of affection or thanks from them.

Ghur. (Zy.) 31,14

كَأَنَّمَا نِمْتُ عَلَيْهَا عَامًا

as if I had slept on it one year.

Hak. ahl. 9,9

فَلِمَ لَا يَرْقُصُ الرَّجُلُ إِلَّا مَعَ أَمْرَأَةٍ؟

Why doesn't each man dance with one woman?

Manf. mag. 64,14

In order to emphasize the meaning of unity, "one," "a single one," Arabic uses the form of the ordinal number **وَاحِدٌ**<sup>64</sup> in an adjectival function, thereby following the noun it modifies:

نَسَكُنُ غُرْفَةً وَاحِدَةً

We occupied a single room.

Jabr. (Br.) 71,25

تَعْنِي أَنَّهُ جَعَلَكَ وَالْكَمَنَجَةَ كِيَانًا  
وَاحِدًا ؟

Do you mean that he considered you and the violin as just one being?

Nu'. liq. 13,15

الْعِلْمُ شَيْءٌ وَاحِدٌ لَيْسَ ذَا فُرُوعٍ

Science is one single entity; it has no parts.

Amin duh. II,9,19

فَإِذَا هِيَ خَلَاءٌ لَيْسَ فِيهَا طَالِبٌ  
وَاحِدٌ

It was empty, there was not a single student there.

Hai. (Zy.) 14,4

إِنَّهُمَا وَجِدَا وَعَاشَا فِي عَصْرِ وَاحِدٍ

They (existed and) lived in one and the same period.

Hak. ahl. 128,14

64. **وَاحِدٌ** is actually an ordinal number according to its pattern (فَاعِلٌ), and is used independently as a cardinal number only as a unit. With compound numbers, only **وَاحِدٌ** (fem. **وَاحِدَةٌ**) is found.

But it can also be used in a pronominal function, the noun it modifies being understood or introduced by the preposition *مِنْ* :

لَا تَسْتَطِيعُ وَاحِدَةٌ مِنْهُمْ أَنْ — None of them can....  
Hus. 'ala. I, 26, 13

اجْتَمَعُوا إِلَى وَاحِدٍ مِنْهُمْ They gathered in one of  
their [rooms].  
Hus. ayy. I, 25, 1

أَنَا وَاحِدٌ مِنْكُمْ I am one of you.  
Gibr. I, 187, 15

إِنَّ وَاحِدًا مِنَ السُّتَشْرِقِيِّينَ Indeed, one of the Ori-  
الَّذِينَ — لَيَذْكُرُ entalists who...mentions....  
Hai. sir. 10, 1

كَوَاحِدٍ مِنْ أَبْنَاءِ تِلْكَ النَّاحِيَةِ like a man of this vi-  
cinity. Nu'. liq. 56, 7

This prepositional determination may be omitted when the noun to which it refers has already been mentioned:

الْتَهَمَهَا وَاحِدَةٌ وَرَاءَ وَاحِدَةٍ He devoured them, one  
after another.  
'Aww. (Br.) 17, 11

عِنْدَمَا جَاءَ الْخَدَمُ الْوَاحِدُ بَعْدَ الْآخَرِ — When the servants arrived,  
one after the other....  
Raih. mul. 163, 14

When used as the first part in a correlative construction, the numeral has a reciprocal meaning, "one another," "each other":

لِمَ لَا يَفْقَهُمُ أَحَدُنَا الْآخَرَ؟ Why don't we understand  
each other?  
Hak. ahl. 86, 10

الْوَّاحِدَةُ تَلُو الْآخَرَى following one another.  
al-Hus. (Br. II) 2, 22

## § 143 TWO (2)

اِثْنَانِ (iṯnān) as its form shows is a dual and has the normal two case declension of the duals. It follows the noun it modifies, with which it agrees in gender and number; thus, it always follows a noun in the dual:

هَآ هُوَ يَرْجِعُ إِلَى الْكَوْنِ بِقَرَشَيْنِ  
اِثْنَيْنِ There he is, returning to  
'Aww. (Br.) 12,18

مَا وَجَدَ الشُّطُّ إِلَّا قَلَتَيْنِ  
اِثْنَتَيْنِ The comb has only caught  
Mah. zuq. 31,13

The substantive modified by the number may be omitted when mention of it has already been made:

(الْأَدَبَاءُ) اِثْنَانِ آخَرَانِ (The writers) two more.  
Musa adab. 179,3

(جُزُرٌ) أَهْمَهَا اِثْنَانِ (Islands) the most impor-  
tant are two.  
Raih. mul. 197,3

or introduced by the preposition مِنْ :

كُلُّ اِثْنَيْنِ مِنْهُمْ every second of them.  
Hai. sir. 257,21

The dual form of a noun by itself is very frequently used as equivalent to the numeral two:

لَيْلَتَيْنِ أَوْ ثَلَاثًا 65 two or three nights.  
Hak. ahl. 10,12

خِلَالَ سَنَتَيْنِ أَوْ ثَلَاثَ during two or three years.  
Hai. sir. 34,3

أَقَامَ فِي الْقَاهِرَةِ أُسْبُوعَيْنِ أَوْ أَكْثَرَ مِنْ أُسْبُوعَيْنِ He spent two weeks or more  
in Cairo....  
Hus. ayy. II,3,1

65. On the omission of the numbered noun, see page 385f.

## § 144 THREE THROUGH TEN (3-10)

The numerals three through ten follow the trip-tote (three case) declension and govern the nouns they modify in the genitive plural with which the numeral, although originally a substantive, agrees according to the rules of polarity<sup>66</sup>:

ثَلَاثَةُ صِبْيَانٍ	three boys. 'Aww. (Br.) 13,22
كَانَ الشَّيْخُ قَدْ حَجَّ ثَلَاثَ مَرَّاتٍ	The old man had undertaken the pilgrimage three times. Hus. ayy. I,94,7
أَرْبَعُ دَرِّينَاتٍ	four dozen. 'Aww. (Br.) 13,7
كَانَ ذَلِكَ سَنَةً خَمْسَةَ أَعْوَامٍ	That happened five years ago. Hak. ahl. 20,12
سِتَّةُ أَجْزَاءٍ	six parts. Hus. ayy. I,57,7
سَبْعَةُ رِجَالٍ	seven men. Hai. sir. 296,3
لَقَدْ كُنَّا عَائِلَةً مِنْ سَبْعِ أَنْفُسٍ	We were a family of seven. Jabr. (Br.) 71,25
بِثَمَانِي سَاعَاتٍ	in eight hours. Raih. mul. 116,21
بَعْدَ عَشْرِ سَنَوَاتٍ	Ten years after.... Hai. sir. 166,17

(For the units governing the numeral مِائَةٌ, "hundred," see page 369 and أَلْفٌ "one thousand," see page 370.)

66. Agreement according to the rules of polarity is only very seldom disregarded, as for example in the following case in which only men are referred to:

ثَلَاثُنَا	The three of us. Hak. ahl. 67,15
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## § 145 ELEVEN THROUGH NINETEEN (11-19)

The numerals eleven through nineteen are unchangeable in case and always take the accusative ending without nunation, with the exception of twelve, whose unit follows the regular two case declension of the dual.

The tens have normal gender agreement as do the units one and two. The other units—three through nine—keep their usual polarity, however.

The numbered noun follows the numeral and is in the singular accusative case; it functions syntactically as an adverbial accusative of specification (see page 185):

أَحَدَ عَشَرَ شَيْخًا	eleven sheikhs. Kam. (Zy.) 4,6
أَنْفَقُ فِي سَبِيلِ ذَلِكَ اثْنَيْ عَشَرَ فَرَنْكًا	I spend twelve francs in this way. Manf. mag. 89,8
بَعْدَ اثْنَتَيْ عَشْرَةَ سَنَةً	after twelve years. Hus. ayy. II,54,11
لَا يَزِيدُ عُمُرُهُ عَنْ خَمْسِ عَشْرَةَ سَنَةً	He is no older than fifteen. Q. Am. (Zy.) 5,35
بَعْدَ فَرَاقٍ خَمْسَةَ عَشَرَ عَامًا	after a separation of fifteen years. Mah. qah. 56,13

*Note*, however:

ثَلَاثَ عَشَرَ سَنَةً	thirteen years. Hai. sir. 207,5
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## § 146 TWENTY THROUGH NINETY-NINE (20-99)

Ten and a unit are always coordinated by the conjunction *وَ*, with the unit preceding the ten.

The tens follow the regular two case declension of the sound plurals and are unchangeable in gender, while the units follow the three case declension



and either have the usual agreement (one and two) or polarity (three through nine).

The governed noun is in the accusative singular as an accusative of specification:

لَكَ إِذَا ثَلَاثَ وَعِشْرُونَ عَصَا Then you get twenty-three blows. 'Aww. (Br.) 11,19

مَا مَرَّ أَرْبَعُ وَعِشْرُونَ سَاعَةً  
حَتَّى — Twenty-four hours had hardly passed.... Raih. mul. 79,10

ظَلَّ هَذَا الْجِصَارُ خَمْسًا وَعِشْرِينَ لَيْلَةً This siege lasted twenty-five days. Hai. sir. 328,11

سَبْعَةَ وَعِشْرُونَ قِرْشًا twenty-seven piasters. 'Aww. (Br.) 11,28

كَانَ ذَلِكَ قَبْلَ سَبْعِ وَعِشْرِينَ سَنَةً This was twenty-seven years ago. Bak. (Br.II) 100,1

(اِسْتَوْعَبَ) ثَمَانِيًا وَأَرْبَعِينَ قِطْعَةً (It contained) forty-eight pieces. 'Aww. (Br.) 13,7

خَمْسُونَ سَنَةً fifty years. 'Aww. (Br.) 15,12

ثَلَاثَةٌ وَخَمْسُونَ نَائِبًا fifty-three deputies. Kam. (Zy.) 4,6

بَعْدَ أَنْ مَلَكَوا اثْنَتَيْنِ وَسَبْعِينَ سَنَةً after they had ruled for seventy-two years. Hai. sir. 77,7

#### § 147 ONE HUNDRED (100)

The word for one hundred is a substantive and thus unchangeable in gender. It follows the three case declension and governs the noun it modifies in the genitive singular; it is, therefore, in the construct state:

(فِي لُغَتِهِمْ) لِلْخَمْرِ مِئَةُ أَسْمٍ (In their language there are) one hundred names for wine.  
Djir. tar. I, 54, 1

# § 148 TWO HUNDRED (200)

Two hundred is expressed as the dual of one hundred:

مَنْذُ مِائَتَيْنِ سَنَةٍ two hundred years ago.  
Raih. (Zy.) 23, 8

إِنَّ وَظِيفَتِي فِي الشَّهْرِ مِائَتَا فَرَنْكٍ My monthly pay is two hundred francs.  
Manf. mag. 89, 2

أَعْلَى مِائَتَيْنِ مِلْيُونٍ more than two hundred million.  
Djir. tar. II, 18, 12

مِئَتَا أَلْفِ نَفْسٍ two hundred thousand people. Raih. mul. 197, 9

# § 149 THREE HUNDRED THROUGH NINE HUNDRED (300-900)

When governed by units, the hundreds are in the genitive singular and, usually but not necessarily, written as one single word:

ثَلَاثِائَةِ عَامٍ three hundred years.  
Hak. ahl. 68, 10

فِي ثَلَاثِ مِائَةِ رَاكِبٍ with three hundred riders.  
Hai. sir. 242, 18

أَصَدَقَهَا أَرْبَعِائَةِ دِرْهَمٍ He gave her four hundred dirhams as a dowry.  
Hai. sir. 357, 23

## § 150 ONE THOUSAND (1000)

Like the hundreds, the thousands are unchangeable in gender and take the noun they govern in the genitive singular:

أَلْفٌ لِّبْرَةٍ      one thousand pounds.  
Nu'. (Zy.) 33,52

## § 151 TWO THOUSAND (2000)

Two thousand is the dual form of أَلْفٌ :

حَتَّى لَقَدْ كَانَتْ بَعْضُ الْقَوَائِلِ      so that some caravans went  
تَسِيرُ فِي أَلْفَيْنِ بَعِيرٍ      with two thousand camels.  
Hai. sir. 245,16  
أَلْفَانِ وَخَمْسِمِائَةٍ بَعِيرٍ      two thousand five hundred  
camels. Hai. sir. 243,10

When the thousands are modified by another numeral, the word for thousands is governed by the numeral preceding it. When governed by units, the word for thousand is in the plural:

أَرْبَعَةُ أَلْفٍ دِرْهَمٍ      four thousand *dirhams*.  
Hai. sir. 257,10  
فِي أَرْبَعَةِ أَلْفٍ رَجُلٍ      with four thousand men.  
Raf. wah. I,18,10  
هَذَا قَدْ مَرَّ سَبْعَةُ أَلْفٍ سَنَةٍ      There, seven thousand  
years have passed.  
Gibr. III,16,4  
عَشْرَةُ أَلْفٍ نَسْخَةٍ      ten thousand copies.  
Hai. sir. 25,3  
بِائِثَةِ أَلْفٍ رُومِيٍّ      one hundred Byzantines.  
Raf. wah. I,18,9

Note the expression:

لَا وَآلَفٌ لَا "No," and a thousand (times,)  
"No." Gibr. III, 222, 20

# § 152 MILLION

The word for million, as that for hundred and thousand, governs the noun it modifies in the genitive singular:

حَرْبَانِ قُتِلَ فِيهِمَا نَحْوُ ثَلَاثِينَ  
مِلْيُونَ شَابٍ two wars in which about  
thirty million young people  
were killed.  
Musa adab. 90, 14

نَحْوُ ثَلَاثَةِ مِلْيِينَ هِنْدِيّ about three million Indians.  
Musa adab. 90, 17

نَحْوُ مِلْيُونِي نَفْسٍ about two million people.  
Raih. mul. 13, 1

سِتْمِائَةِ مِلْيُونِ دِرْهَمٍ 600 million dirhams.  
Amin duh. I, 111, 4

# § 153 HUNDREDS, THOUSANDS, MILLIONS

The words for hundred, thousand, and million, when used in the plural, govern the noun following in the genitive but in the plural instead of the singular and the noun usually takes the definite article.<sup>67</sup>

مِائَاتُ الْمِلْيَانِ مِنْهُمْ يَعْيشُونَ  
بَعِيدًا عَنَّا Hundreds of millions of  
them live far away from  
us. Sa'. (Zy.) 6, 3

مَنْذُ أَلُوفِ السِّنِينَ thousands of years ago.  
Hai. sir. 67, 3

67. This does not apply when the word for hundred or thousand is in the plural governed by another numeral (see page 369f.)

مُنْذُ مِائَاتِ السِّنِينَ	hundreds of years ago. Hai. sir. 3,7
مُنْذُ مِلْيَيْنِ السِّنِينَ	millions of years ago. Hai. sir. 151,4
مِلْيَيْنِ الْقُلُوبِ	millions of hearts. Hai. sir. 1,3

*Note* that they may also be followed by a collective:

مِلْيَيْنِ النَّاسِ	millions of people. Jabr. (Br.) 70,3
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#### § 154 THE USE OF THE NUMERALS AS APPOSITIVES

In modern Arabic the numerals three through ten frequently follow the nouns they modify, acting as appositives; in this position, they have no governing function, but agree in case with the noun. As for gender, the numerals keep their usual polarity. The noun may be defined or not by the definite article:

بَعْدَ هَذِهِ السَّنَوَاتِ الْخَمْسِ	after those five years. Hai. sir. 112,21
الْأَصْدِقَاءُ الثَّلَاثَةُ	the three friends. Mah. qah. 44,18
أَنَّ هَذِهِ الْكُتُبَ الثَّلَاثَةَ تَرَجَمَهَا أَبْنُ الْمُقَفِّعِ	that Ibn al-Muqaffa's translated these three books. Amin duh. I,208,14
الْأَيَّامُ الثَّلَاثَةُ	the three days. Hak. ahl. 27,4
وَقَفْتُ بَيْنَ الْقُبُورِ الثَّلَاثَةِ	I stood midst the three graves. Gibr. I,158,1
(أَنَّ) أَعْيُنًا أَرْبَعًا	four eyes. Mah. zuq. 50,4
وَقَعَ لِي ذَلِكَ مُنْذُ أَعْوَامٍ ثَلَاثَةٍ	That happened to me three years ago. Hak. sul. 83,17

جَاءَ فِي صُحْبَتِهَا بِنُورَةُ أَرْبَعٌ  
Four women came in with  
her. Mah. qah. 132,5

مَضَتْ أَيَّامٌ أَرْبَعَةٌ —  
Four days had passed....  
Mah. qah. 184,8

كَانَ الْأَصْدِقَاءُ الثَّلَاثَةُ يَسْكُنُونَ  
ثَلَاثَ حُجَرَاتٍ مُتَجَاوِرَةٍ فِي الطَّابَقِ  
الثَّانِي  
The three friends lived  
in three adjoining rooms  
on the second floor.  
Mah. qah. 11,14

إِخْوَانُهَا السَّبْعَةُ الصِّغَارُ  
her seven younger brothers.  
Mah. qah. 20,6

مُكَوَّنَةٌ مِنْ طَبَاقٍ ثَلَاثَةٍ  
consisting of three layers.  
Mah. qah. 11,12

The same construction can also be found with other numerals; however it does not seem to be frequently used:

مَا هِيَ إِلَّا هُنَيْدَةٌ حَتَّى أَقْبَلَ  
الْجُنُودُ الثَّلَاثُونَ  
A moment later the thirty  
soldiers approached.  
Manf. sha'. 108,8

عَلَى أَعْدَائِكَ الْبَائَةِ  
against your hundred  
enemies. Manf. sha'. 107,14

#### § 155 PREPOSITIONAL CONSTRUCTION OF THE NUMERALS

All the numerals may be used without any governing function by taking the numbered objects as specifying prepositional phrases with **مِنْ**. The noun in this case is a collective or a plural preceded by the definite article. The prepositional phrase usually follows the numeral:

ثَلَاثَةٌ مِنْ أَبْنَاءِ آدَمَ  
three human creatures.  
Gibr. I, 131,14

ذَهَبَ اثْنَانِ مِنَ الْمُسْلِمِينَ  
two Moslems went.  
Hai. sir. 259,23

نَحْوَ أَلْفٍ مِنَ الْكِلُومِتَرَاتِ

about a thousand kilo-  
meters. Hai. sir. 71,16كَيْفَ يُمْكِنُ أَرْبَعَةً مِنَ النَّاسِ أَنْ  
يَخْتَفُوا بِمِثْلِ تِلْكَ السَّهُولَةِ؟How is it possible for  
four people to disappear  
with such ease?  
Nu'. liq. 60,15

مِئَتَانِ مِنَ الرِّكَابِ

two hundred [riding] camels,  
Raih. mul. 41,4

مِلْيُونٍ مِنَ النَّاسِ

millions of people.  
Djir. tar. II,17,24

although, at times, it may precede the numeral:

لَهُ مِنَ السِّنِينَ سَبْعٌ وَأَرْبَعُونَ

He was forty-seven years  
old. Raih. mul. 53,10This prepositional construction frequently has a  
partitive meaning:

عَلَى اثْنَيْنِ مِنْ تَلَامِيذِهِ

on two of his pupils.  
Hus. ayy. I,31,11

مِنْهُمْ اثْنَانِ مِنَ أَصْحَابِ الْمَعْلَقَاتِ

Two of the authors of the  
*mu'allaqāt* belong to them.  
Djir. tar. I,134,2عِدَّةٌ مِنْ خَرَجَ مَعَ مُحَمَّدٍ إِلَى هَذِهِ  
الْعَزْوَةِ خَمْسَةٌ وَثَلَاثَاثَةٌ مِنْهُمْ ثَلَاثَةٌ  
وَسِتُّونَ مِنَ الْمَهَارِجِيِّينَ وَوَاحِدٌ وَسِتُّونَ  
مِنَ الْأَوْسِThe number of men who went  
with Mohammed on this raid  
was 305; 83 of them were  
from the Emigrants and 61  
from the al-'Aus.  
Hai. sir. 258,3 and 4

## § 156 DEFINED CARDINAL NUMBERS

The cardinal numbers are defined as follows:

a) one and two according to the rules of  
adjectival determination:

أَنْتُمَا الْإِثْنَانِ كَأَيِّ وَاحِدٍ      You both are a single being.  
Hak. sul. 91,14

(أَغْمِضْ) عَيْنَيْكَ الْإِثْنَتَيْنِ      (Close) both your eyes.  
Hak. sul. 66,14

b) three through ten (and also one hundred and one thousand) are usually defined according to the rules of determination within a genitive construction, i.e., when the definite article precedes the noun in the genitive case (see page 90f.):

عَشْرَةَ الْأَيَّامِ الْأَخِيرَةِ مِنْ شَهْرِ رَمَضَانَ      the last ten days of the month of Ramadan.  
Raf. (Zy.) 20,3

ثَلَاثَةَ أَرْبَاعِ الْوُزَرَاءِ      three-fourths of the ministers.  
Kam. (Zy.) 4,4

سِتُّ الْمِائَةِ      the six hundred.  
Hai. sir. 297,4

or when the numeral governs a suffixed pronoun:

ثَلَاثَنَا<sup>68</sup>      the three of us.  
Hak. ahl. 67,15

ثَلَاثَتَهُمْ      the three of them.  
Hus. ayy. I,32,1

The definite article is sometimes used before both numeral and noun in the genitive case:

فِي السَّيِّئَةِ الْأَسَابِيعِ الَّتِي أَقَمْتُهَا فِي الرِّيَاضِ      in the six weeks that I spent in al-Riyad.  
Raih. mul. 100,20

الْعَشْرَةُ الْأَقْدَامِ      the ten feet.  
Raih. mul. 211,22

68. Note the gender in this example in which three males are speaking. Such irregularities in polarity are not common.



فِي الْأَرْبَعَةِ الْأَيَّامِ during the four days.  
Manf. sha'. 210,10

When the numeral takes an attributive position—following the noun it governs—the definite article precedes both noun and numeral:

فِي السَّنَوَاتِ الثَّمَانِي الْأَخِيرَةِ in the last eight years.  
Hal. sir. 65,13

تَنَاوَلَ الْقِطْعَ الثَّلَاثَ الْبَاقِيَةَ He took the three remaining pieces. 'Aww. (Br.) 17,11

مِنْ الْجِهَاتِ الْأَرْبَعِ on the four sides.  
Raih. mul. 27,3

أَتَقَدَّتُهُ الْقُرُوشُ الْعَشْرَةَ I gave him the ten piasters.  
Maz. (Zy.) 1,39

c) In the case of the compound numbers eleven through nineteen, when the numeral expression is defined, only the first part of the compound takes the article:

(الرَّيَاثُ) الْأَرْبَعُ عَشْرَةَ the fourteen (reading variants of the Koran).  
Hus. ayy. I,113,15

d) With the tens (twenty, thirty, etc.), the article will precede the numeral. When the numeral is a compound coordinated by the conjunction وَ (21, 32, 43, etc.), both parts take the article:

فِي الْعِشْرِينَ أَوْ الثَّلَاثِينَ سَنَةً in the last twenty or thirty years.  
الأخيرة Musa (Zy.) 29,4

لَمْ تَكْفِ الْأَرْبَعُونَ سَاعَةً الَّتِي — The forty hours which... were not sufficient.  
Manf. mag. 57,5

فِي الْخَمْسِ وَالْعِشْرِينَ سَنَةً during the past twenty-five years.  
الغابرة Gibr. II,194,16

أَوْصَاهُ بِوُجُوبِ بَيْعِ الثَّانِي وَالْأَرْبَعِينَ قِطْعَةً كُلِّهَا He urged him to sell all forty-eight pieces.  
'Aww. (Br.) 13,13

سَامَحَهُ بِالْقَتْلَانِي وَالْأَرْبَعِينَ عَصَا      He forgave him the forty-eight blows.  
'Aww. (Br.) 12,25

*Note* the following examples of other compound numerals:

أَنَّ سِتَّ آلِافَةٍ مِنَ الْمُسْلِمِينَ      that the six hundred Moslems who....  
— الَّذِينَ      Hai. sir. 297,4

السَّبْعُ وَالْأَرْبَعِينَ وَالْمِئَةَ      the 147 [years].  
Raih. mul. 53,11

### § 157 COMPOUND NUMBERS

There is no expression in Arabic equivalent to the English "twelve hundred," "fifteen hundred," etc. They must always be expressed as "one thousand two hundred," "one thousand five hundred," and so forth.

The different parts within a compound number are always joined by the conjunction *وَ*, with the exception of the numerals eleven through nineteen, which are considered to be true compounds.

Within a chain of different numerals used as a compound number, the last one mentioned performs the governing function upon the numbered object. Note, however:

نَحْوُ ثَلَاثِمِائَةٍ سَنَةٍ وَتِسْعِ سَنَاتٍ      about 307 years.  
Musa adab. 162,16

As for the word order of the numerals within the compound, it is as follows:

a) Descending order = Million—thousand—hundred—unit—ten; <sup>69</sup> this is generally used when millions are involved:

69. Note that the numeral compound consisting of units and tens (21 through 99) never change their word order, nor do 11 through 19 since they are considered as compound words.

نَحْوُ مِائَتَيْنِ وَتِسْعِمِئَةِ أَلْفِ نَفْسٍ	about 2,700,000 inhabitants. Raih. mul. 278,9
(كَانَ) سَبْعِينَ مِائَتًا وَوَاحِدَةً وَخَمْسِينَ أَلْفِ دِينَارٍ	70,150,000 dinars. Amin duh. I,115,7
مِائَتُونَ وَمِئَةٌ وَخَمْسُونَ أَلْفًا مِنَ السَّنَةِ	1,150,000 <i>sunnis</i> . Raih. mul. 278,10
لِسُلَيْمَانَ أَلْفٌ وَأَرْبَعُمِائَةٍ مَرَكَبَةٍ	Solomon has 1,400 ships. Hak. sul. 39,12
صَارَ دَخْلُهُ مِائَةً وَخَمْسِينَ فَرَسًا	His income was 150 piasters. Mah. qah. 78,4
b) Ascending order = Unit—ten—hundred—thousand:	
أَعْطَيْتَهَا عِشْرِينَ مِائَةً دِينَارٍ	I gave her 120 dinars. Raf. wah. III,11,5
مُنْذُ أَرْبَعِمِائَةٍ وَأَلْفِ سَنَةٍ	for 1,400 years. Hai. sir. 1,4
خَمْسَةٌ وَثَلَاثُمِائَةُ رَجُلٍ	305 men. Hai. sir. 258,3
خَمْسُونَ وَمِائَةً سَنَةٍ	150 years. Hai. sir. 1,18
(أَشْعَلُوا) ثَلَاثًا وَسِتِّينَ وَسَبْعِمِائَةً شَمْعَةً بَيْضًا	(They lit) 763 white candles. Manf. sha'. 269,9
Note the governing function of the following numerals <sup>70</sup> :	
٣٦٤ يَوْمًا مِنْ أَيَّامِ السَّنَةِ	364 days of the year. Fur. (Zy.) 24,18
كَانَ عُمُرُهُ ١٤٥ سَنَةً	He lived 145 years. Djir. tar. I,120,11
٣٠٠.٠٠٠ نَفْسٍ	300,000 inhabitants. Djir. tar. I,194,3

70. When the numerals are not spelled out, there is no possibility of the inversion in the word order as we have mentioned.

فِي لُغَتِهِمُ لِلسَّنَةِ ٢٤ آسًا وَلِلنَّهْرِ	In their language there
٢١ آسًا وَلِلظَّلَامِ ٥٢ آسًا وَلِلشَّمْسِ	are 24 words for year, 21
٢٩ آسًا — وَلِلْأَسَدِ ٣٥٠ آسًا —	for light, 52 for darkness,
أَمَّا النَّاقَةُ فَأَسْمَاؤُهَا ٢٥٥ آسًا	29 for the sun—350 for
	lion; as for the she-camel,
	it has 255 names.
	Djir. tar. I, 53, 26

Note also:

مِنْذُ أَرْبَعِيَاثَةِ وَأَلْفِ سَنَةٍ إِلَّا	for 1,350 years.
خَمْسِينَ	Hai. sir. 1,4

#### § 158 APPROXIMATE NUMBERS

The approximate numbers<sup>71</sup> between three and ten are expressed in Arabic by بَضْعٌ, literally "portion," "bit," hence "small number"; it is used without change in number and usually without change in gender also. It governs the numbered noun in the genitive plural:

مَشَى الْخَوْرِيُّ بِضَعِ خُطَوَاتٍ	The priest took some steps.
	Gibr. III, 117, 9
مَرَّةً فِي بَضْعِ سِنِينَ	once every couple of years.
	Djir. tar. I, 194, 1
بَضْعِ مِثَاقٍ	a few hundred.
	Hai. sir. 431, 19

71. An approximate number may also be expressed by using the verb رَانَ, usually in an elliptical construction (see Vol. III):

سُمِّكَ فِي بَعْضِ الْأَمَاكِينِ تَرَوُ وَزَيْدٌ	In some places, it is a meter
	or more thick.
	Raih. mul. 162, 8
ثَلَاثِيَاثَةِ صَنَمٍ أَوْ تَزِيدُ	three hundred or more idols.
	Hai. sir. 103, 14

However, it may agree in gender with the noun it governs:

بَعْدَ بَعْضَةِ أَيَّامٍ	some days later. Raih. mul. 36,12
قَبْلَ ذَلِكَ بِبَعْضَةِ قُرُونٍ	some centuries before this. Djir. tar. I,227,25
أَلْفًا أَوْ بَعْضَةَ أَلْفٍ مِنَ الْأَمْتَارِ	one or more thousands of meters. Hai. sir. 526,4
إِلَّا بَعْضَةَ أَفْرَادٍ قَلِيلٍ	except a few people. Manf. sha'. 43,8

An indefinite noun in the plural can also be used to express a numeral indetermination equivalent to بَعْضَ:

هَذِهِ قِصَّةُ الْإِسْتِعْمَارِ فِي سَطْرٍ	In a few lines, this is the history of colonialism. Zur. (Br.II) 94,14
--	--

The plurals of ten, one hundred, and one thousand are also used in stating a numerical indetermination:

عَشْرَاتُ الْمَلَائِكِينَ مِنَ الْمُسْلِمِينَ	tens of millions of Moslems. 'Aqq. (Br.II) 137,8
عَشْرَاتُ الْمَحَامِينِ	scores of attorneys. Kam. (Zy.) 4,9
مِائَاتُ الْمَلَائِكِينَ	hundreds of millions. Sa'. (Zy.) 6,3
مَنْذُ أَلْفِ السِّنِينَ	thousands of years ago. Hai. sir. 67,3
مَنْذُ مِلْيَافِينَ السِّنِينَ	millions of years ago. Hai. sir. 151,4

Note the following idiomatic expression:

أَلْفُ رَجُلٍ رَجُلٍ	many men. Mah. zuq. 28,4
يُوجَدُ أَلْفُ عَرُوسٍ وَعَرُوسٍ	There are countless brides. Mah. qah. 104,21

كَانَ الصَّبِيُّ قَدْ سَمِعَ اسْمَ الشَّيْخِ ... أَلْفَ مَرَّةٍ وَمَرَّةً The boy had heard the name of the Sheikh thousands of times. Hus. ay. I, 142, 7

An approximate number between eleven and nineteen is expressed by the same بَضْعٌ, which, in this case, changes regularly in gender according to the rule of polarity. In this construction, بَضْعٌ is considered a part of the numeral compound and therefore is unchangeable in case ending:

الشُّعْرَاءُ مِنَ الْمُلُوكِ وَالْأُمَرَاءِ بَضْعَةُ عَشْرٍ شَاعِرًا About ten of the kings and princes are poets. Djir. tar. I, 134, 2

لَمْ يَعْرِفِ الْكِتَابَةَ فِي مَكَّةَ إِلَّا بَضْعَةُ عَشْرٍ إِنْسَانًا In Mecca only about ten people knew the art of writing. Djir. tar. I, 228, 8

قَبْلَ الْإِسْلَامِ بِبَضْعَةِ عَشْرٍ قَرْنًا about ten years before Islam. Djir. tar. I, 30, 10

From twenty on, numeral approximation can also be expressed by بَضْعٌ:

ظَلَّ فِي مَرَضِهَا بِبَضْعَةِ وَعَشْرِينَ يَوْمًا She was ill for twenty some days. Hai. sir. 359, 4

but it is more frequently expressed by نَيْفٌ, which seems to be unchangeable in gender or number:

فِي نَيْفٍ وَمِائَةٍ صَفْحَةٍ in one hundred and some pages. Djir. tar. II, 39, 25

هَذَا الْفَتَى عُمُرُهُ نَيْفٌ وَثَلَاثُمِائَةٍ عَامٍ This young man is over three hundred years old. Hak. ahl. 68, 12

كَانَ قَدْ مَرَّ أَرْبَعَةُ أَشْهُرٍ وَنَيْفٍ عَلَى كِتَابِي إِلَى — Since I wrote to...four months and some days had passed. Raih. mul. 15, 13

كُنَّا بِبَوَئِدٍ عَشْرِينَ وَنَيْفًا مِنَ الصَّالِحِينَ We were then twenty-odd good men. Raih. mul. 161, 9

## § 159 THE FRACTIONS

## A One Half (1/2)

Although نِصْفٌ, "half," cannot exactly be considered as a numeral, it will be of interest to point out here its most frequent usages.

is usually followed by the noun it governs, which is in the genitive singular:

مِلْيُونٌ وَنِصْفٌ مِلْيُونٌ a million and a half.  
Raih. mul. 278,9

وَسِنُهُ سَنَتَانِ وَنِصْفُ سَنَةٍ when he was two and a  
half years old.  
Hai. sir. 111,15

مِلْيُونَانِ وَنِصْفٌ مِلْيُونٍ مِنَ الْعَرَبِ two and a half million  
Arabs. Raih. mul. 224,20

فِي شَكْلِ نِصْفِ دَائِرَةٍ semicircular.  
Raih. mul. 159,5

The expression may be defined according to the rules of a genitive construction (see page 92f.):

نِصْفُ الْخَمْسِ half of the fifth....  
Raih. mul. 219,4

If the noun has already been mentioned, it may be omitted after نِصْفٌ:

يَشْتَرِي الْوَاحِدَةَ بِقُرْشٍ وَنِصْفٍ He would buy it for a  
وَبَيْعُهَا بِقُرْشَيْنِ وَنِصْفٍ plaster and a half and  
sell it for two and a  
half. 'Aww. (Br.) 13,8

لَيْسَ قَبْلَ شَهْرٍ وَنِصْفٍ not before a month and a  
half. Mah. qah. 85,20

When نِصْفٌ modifies a defined numeral, it also takes the definite article if the genitive following نِصْفٌ has been omitted:

فِي السَّاعَةِ السَّابِعَةِ وَالنِّصْفِ at half past seven.  
al-Raf. (Zy.) 19,5

فَإِذَا السَّاعَةُ هِيَ الْحَابِئَةُ عَشْرَةٌ and it was eleven thirty.  
وَالْيَتَصِفُ Din (Zy.) 3,41

(See page 91 for cases of يَتَصِفُ governing an adjective.)

# B One Third (1/3) through One Tenth (1/10)

The fractions from one third up to one tenth are expressed by the cardinals with the patterns: **ثُلُثٌ**, pl. **أَفْعَالٌ**, and thus **ثُلُثٌ**, **أَثَلَاثٌ**, etc.

These fractions govern a noun in the genitive case. The noun may be singular or plural, and the construction will be defined according to the rules of genitive usage:

ثَلَاثَةُ أَرْبَاعِ الْوُزَرَاءِ three fourths of the  
ministers.  
Kam. (Zy.) 4,4

خُمْسُ قِيَمَةِ اللُّؤْلُؤِ a fifth of the pearl's  
worth. Raih. mul. 219,3

بَعْدَ أَنْ عَبَّرَ ثُلْثِي الطَّرِيقِ after he had covered two  
thirds of the way.  
Mah. zuq. 61,17

بَعْدَ سَبْعِينَ ثُلْثِ سَاعَةٍ after having walked for  
twenty minutes.  
Mah. qah. 73,12

عَلَى سَاعَةِ رُبْعِ سَاعَةٍ a quarter of an hour away.  
'Aww. (Br.) 10,11

The genitive construction may be paraphrased by a prepositional phrase with **بِـ**:

فِي أَوَّلِ الثَّلَاثِ الْأَخِيرِ مِنَ اللَّيْلِ at the beginning of the  
last third of the night.  
Hus. ayy. II,42,3

فِي الثَّلَاثِ الْأَخِيرِ مِنْ كُلِّ لَيْلَةٍ in the last third of every  
night. Hus. ayy. II,46,10

Note the following construction of the fraction:

ثَلَاثَةَ عَشَرَ قَرْنًا وَثُلَاثًا مِنَ التَّارِيخِ thirteen and a third  
centuries of Arabic history.  
Zay. (Zy.) 16,19



## § 160 AGREEMENT WITH NUMERALS

When an adjective or a verb modifies a numeral governing a noun, the agreement is usually a logical one; that is to say, the verb or the adjective will agree with the noun involved although, grammatically, it may not be the subject.<sup>72</sup> This is also the case when the numbered noun is introduced as a prepositional phrase after a specifying *مِنْ* or even if the noun has been omitted (see Vol. I, § 28):

الْثَلَاثُ كُنَّ تَكْتُمُهُ مِنَ الْأَمِيرِ

The three kept it a secret from the prince.  
Nu'. liq. 59,9

كَيْفَ يُمْكِنُ أَرْبَعَةٌ مِنَ النَّاسِ أَنْ يَخْتَفُوا بِسِلِّ تِلْكَ السَّهْوَةِ؟

How is it possible for four people to disappear with such ease?  
Nu'. liq. 60,15

مَرَّتْ ثَلَاثَةُ أَيَّامٍ

Three days passed.  
Nu'. liq. 21,1

جَاءَ ثَلَاثَةٌ مِنْهُمْ وَوَقَفُوا أَمَامَهُ

Three [of them] came in and stood before him.  
Gibr. I, 180,14

يَتَزَوَّجُ مِنْ بَعْدِهِنَّ ثَلَاثًا أُخْرَيَاتٍ

He married three others after them.  
Hai. sir. 315,11

هُوَ أَحَدُ الثَّلَاثَةِ الْمَقْدِمِينَ عَلَى سَائِرِ الشُّعْرَاءِ

He was one of the three predecessors of all the other poets.  
Djir. tar. I, 113,3

72. The examples below could be considered as exceptions, i.e., with the verb in grammatical agreement with the numeral. However, they most likely should be regarded as instances in which the verb in a preceding position is not in agreement with the following subject (see Vol. I, Section 28):

كَانَ لَهُ ثَلَاثُ بَنَاتٍ

He had three daughters.  
Nu'. liq. 56,18

كَانَ لَا يَزَالُ فِي صُنْدُوقِهِ ثَلَاثُ قِطْعٍ

There were still three pieces in his box. 'Aww. (Br.) 16,16

رَكِبَ أَرْبَعِيَّةٌ مِنْ رِجَالِهِ وَاحِدًا مُنْقَسِمِينَ أَرْبَعَةَ أَقْسَامٍ	Four hundred of his men mounted and departed, divided into four groups. Raih. mul. 79,9
--	--

When the noun has only been mentioned in the singular, the agreement will be plural if the idea expressed by the numeral is a plural:

خَمْسَةَ عَشَرَ يَوْمًا مُتَتَابِعَةً	fifteen successive days. Hai. sir. 280,3
أَخْرَجُوا إِلَى بَيْنِكُمْ اثْنِي عَشَرَ نَقِيًّا يَكُونُونَ عَلَى قَوْمِهِمْ	elect twelve leaders from among you to lead their peoples. Hai. sir. 206,2
لَمْ تَكْفِ الْأَرْبَعُونَ سَاعَةَ الَّتِي —	The forty hours which... were not sufficient. Manf. mag. 57,5

#### § 161 OMISSION OF THE NUMBERED NOUN

When two different numerals in a coordinate construction modify one substantive, the substantive is only expressed once even in cases when the numerals have different governing functions. The numeral which is not followed by its numbered object remains grammatically undefined.

The noun is usually mentioned in the first part of the coordinate construction:

لَيْلَتَيْنِ أَوْ ثَلَاثًا	two or three nights. Hak. ahl. 10,12
قَبْلَ أَنْ يَمُوتَ بِسَنَتَيْنِ أَوْ ثَلَاثِ	two or three years before he died. Musa (Zy.) 29,1
كَانَ إِسْلَامُ عُمَرَ قَبْلَ الْهِجْرَةِ بِثَلَاثِ سَنَوَاتٍ أَوْ أَرْبَعٍ	Omar's conversion to Islam occurred three or four years before the Hegira. Hai. sir. 32,23

فِي لَفْتِهِمْ لِلْسَّنَةِ ٢٤ أَسْمًا —  
وَاللَّسَّابِ ٥٠ وَلِلطَّرِ ٦٤

In their language there are twenty-four words for year...fifty for clouds and sixty-four for rain. Djir. tar. I, 53, 26

but it may also be found only in the second part<sup>73</sup>:

عَلَى أَرْبَعَةٍ أَوْ خَمْسَةِ أَمْيَالٍ مِنَ  
الْبَرِّ

four or five miles from land. Raih. mul. 199, 7

حَسْبِي أَنْ أَذْكَرَ خَمْسَةَ أَوْ سِتَّةَ  
مِنْ هَؤُلَاءِ الْأَدْبَاءِ

It is enough for me to mention five or six such writers. Musa adab. 92, 8

بَعْدَ ثَلَاثٍ أَوْ أَرْبَعَةِ أَشْهُرٍ

three or four months later. Mah. qah. 39, 6

The noun is also omitted after a numeral when it has already been mentioned in the sentence or when it can easily be understood:

جَمَاعَةٌ مِنَ الطَّالِبَاتِ لَا يَتَجَاوَزُنَ  
الْخَمْسَ

a group of no more than five girl students. Mah. qah. 5, 12

حِينَ أَقْرَأَ هَذِهِ الصَّفَحَاتِ الَّتِي  
تَبْلُغُ ثَلَاثَةَ الْأَلْفِ أَوْ أَكْثَرَ مِنْ  
كِتَابِ الْأَغَانِي —

when I read these pages of *Kitāb al-Aghānī*, which number three thousand or more.... Musa adab. 31, 18

الْأَمْرُ لَا يَخْرُجُ عَنِ اثْنَتَيْنِ

There were only two possibilities. Hak. yaum. 9, 9

مِائَاتٌ يَأْكُلُونَ فِي الْقَصْرِ مَرَّتَيْنِ  
كُلَّ يَوْمٍ

Hundreds eat in the palace twice every day. Raih. mul. 89, 10

قَرَأَ عَلَيْهِ عِشْرِينَ بَيْتًا مِنْ أَلْبَائِثِ  
الْأَوَّلِينَ

He recited twenty verses for him from the first two hundred. Hus. ayy. I, 76, 10

73. For the double vocalization in these cases, see page 103.

كَانَ عُلَمَاءُ الْمَدِينَةِ ثَلَاثَةً أَوْ  
أَرْبَعَةً

There were three or four  
*ulemas* in the city.  
Hus. ayy. I, 80, 4

لَيْسَ بَيْنَهَا مِنَ اللُّغَاتِ الْعَرَبِيَّةِ  
إِلَّا ثَلَاثٌ

Of [all] the languages  
[originally] declined,  
there are only three left.  
Djir. tar. I, 51, 6

# § 162 THE ORDINAL NUMBERS

The units of the ordinal numbers, and also ten, take the adjectival pattern, **فَاعِلٌ** (For the ordinal of one, see page 389.) The tens, and ten in compound numbers (as well as the hundreds and thousands), have no special forms when used as ordinals.

All the ordinal numbers are either adjectives or have the syntactical function of an adjective; thus, they follow or refer to a substantive with which they agree.

When the noun to which the ordinal refers has already been mentioned or is easily understood, the noun may be omitted. The ordinal, however, retains its adjectival character and agrees in gender with the noun to which it refers. This omission is especially frequent when the noun involved deals with a unit of time such as "hour," "year," etc:

طِفْلٌ فِي الثَّانِيَةِ مِنْ عُمْرِهِ

a boy two years old.  
Mah. qah. 53, 9

مَاتَتْ أُمُّهَا قَبْلَ بُلُوغِهَا الْعَاشِرَةِ

Her mother died before she  
was ten. Gibr. I, 75, 2

(السَّاعَةُ) فِي الْعَادِيَةِ عَشْرَةٍ

at eleven o'clock.  
Raf. wah. I, 55, 4

فِي الثَّلَاثَةِ عَشْرَةِ مِنْ عُمْرِهِ

in his thirteenth year.  
'Aww. (Br.) 9, 10

بَعْدَ أَنْ جَاوَزَ الْخَامِسَةَ  
وَالْعِشْرِينَ

after he had passed his  
fifteenth birthday.  
Hus. ayy. I, 20, 7

هِيَ ثَئَاةٌ فِي الثَّائِنَةِ عَشْرَةَ	She was eighteen years of age. Mah. qah. 16,13
شَارَفَ مُحَمَّدٌ الْأَرْبَعِينَ	Mohammed was almost forty. Hai. sir. 132,13
مَاتَ الْأَوَّلُ حَوَالَى الْخَمْسِينَ وَمَاتَ الثَّانِي حَوَالَى الْأَرْبَعِينَ	The first died when he was about fifty and the second about forty. Musa (Zy.) 29,16
رَجُلٌ فِي الْخَمْسِينَ	a man in his fifties. Mah. zuq. 7,19

In certain expressions the ordinal number is used in a pronominal function; it is thus in the masculine singular (see page 61f) and may be followed by a substantive in the genitive case:

(أَوَّلَ مَرَّةٍ) — ثَانِيَةً —	(The first time)...the second...the third time.... Raih. mul. 103,17
ثَالِثَ مَرَّةٍ —	
أَنَّ هَذِهِ ثَانِي أَوْ ثَالِثَ مَرَّةٍ تَزُورُهَا	that this was the second or third time she had visited her. Mah. zuq. 24,1
فِي سَابِعِ يَوْمٍ	on the seventh day. Hai. sir. 109,11

When the ordinal numbers are used with a suffixed personal pronoun, they do not indicate the order within the group but, rather, the fact of belonging to it:

كُنْتُ وَابْنَةَ الْبَدْوِ وَالْعَفَافَ ثَالِثًا	I roamed with the Badouin's daughter, Virtue being our companion. Gibr. II,125,5
أَيْنَ الرَّاعِي؟ أَيْنَ ثَالِثُنَا الرَّاعِي؟	Where is the shepherd? Where is our companion? Hak. ahl. 9,10
هَذَا ثَالِثُهُمْ	This is their companion. Hak. ahl. 61,14

إِذَا خَلَا رَجُلٌ بِأَمْرَأَةٍ كَانَ  
الشَّيْطَانُ ثَالِثَهُمَا

When a man stays with a woman alone the Devil is their companion.  
Mah. qah. 71,14

# § 163 (FIRST (1ST))

The ordinal number for "first" is **أَوَّل**; however, in the compounds (11th, 21st, etc.) only **حَادٍ** is used. **أَوَّل** is actually an elative and it is still used according to the rules followed by the elatives (see page 467). It may follow the noun to which it refers, in adjectival agreement with it:

الْفَصْلُ الْأَوَّلُ

First Chapter.  
Raih. mul. 14, chapter heading

طَبْعَةُ هَذَا الْكِتَابِ الْأُولَى

the first edition of this book. Hai. sir. 25,2

يَوْمَ الْوَحْيِ الْأَوَّلِ

the day of the first Revelation. Hai. sir. 133,1

كُتِبَ الْبَيِّنَاتِ الْأُولَى

the first biographies.  
Hai. sir. 133,19

مِنَ النَّظَرَةِ الْأُولَى

at first glance.  
Mah. qah. 55,9

الْعَقَبَاتِ الثَّلَاثِ الْأُولَى

the first three difficulties.  
Raih. mul. 14,11

كَثَرَةُ الْمُسْلِمِينَ الْأَوَّلِينَ

the majority of the early Muslims. Hai. sir. 31,21

مِنَ الْمِائَتَيْنِ الْأَوَّلَيْنِ

of the first two hundred.  
Hus. ayy. I,76,11

Used in a substantival function, **أَوَّل** generally governs a noun in the genitive case; in this function, **أَوَّل** usually does not have gender or number agreement with the noun it governs:

أَوَّلَ مَرَّةٍ

the first time.  
Raih. mul. 103,16

مَنْ هُوَ أَوَّلُ مَنْ قَالَ شِعْرًا؟

Who was the first one to  
recite a verse?  
Djir. tar. I, 17, 20

إِنَّا أَوَّلُ مَنْ —

that we are the first  
ones who....  
Raih. mul. 43, 5

أَوَّلُ مَنْ يَدْخُلُ مِنْ بَابِ الصَّغَا

the first to enter through  
the al-Saffa gate.  
Hai. sir. 125, 23

أَوَّلُ هِجْرَةٍ فِي الْإِسْلَامِ

the first Exodus in [the  
history of] Islam.  
Hai. sir. 153, 21

فِي أَوَّلِ يَوْمٍ مِنْ فَبْرَايِرِ

the first [day] of February,  
Mah. qah. 48, 8

It may, however, agree in gender with the noun following in the genitive:

لَوْلَا تِلْكَ الْبَحْكَةُ كُنْتُ فَشِلْتُ فِي  
أَوَّلِي أَلْتَرَاهِلِ

Had it not been for that  
maxim, I would have de-  
spaired on the first jour-  
ney. Raih. mul. 24, 11

*Note* that in this construction **أَوَّلُ** frequently does not mean the "first," but the "first (beginning) of"; this is especially the case when **أَوَّلُ** is in the adverbial accusative:

فِي غَيْرِ أَوَّلِ الشَّهْرِ

without being the first of  
the month. Fur. (Zy.) 24, 1

كَقُوَّةِ الْإِسْلَامِ أَوَّلِ ظُهُورِهِ

as the strength of Islam  
in the beginning of its  
appearance.  
Hai. sir. 12, 7

وَلَكِنَّ أَثْنَيْنِ يَذْكُرَانِي دَائِمًا وَسَيَذْكُرَانِي  
أَبَدًا أَوَّلَ اللَّيْلِ مِنْ كُلِّ يَوْمٍ

but two would always re-  
member him every day at  
nightfall.  
Hus. ayy. I, 137, 13

أَوَّلَ انْتِقَالِهَا إِلَيْهِ

when she was first brought  
to him. Hai. sir. 228, 10

لَمْ أَتَيْنَنَّكَ أَوَّلَ الْأَمْرِ I did not notice you in the beginning.  
Hak. ahl. 12,9

أَوَّلَ مَجِيئِهِ إِلَى الدُّنْيَا when he first came into this world.  
Raf. wah. I, 32, 17

*Note the following:*

فِي أَوَّلِ الْقَرْنِ السَّابِعِ عَشَرَ in the beginning of the seventeenth century.  
Manf. sha'. 161,5

On the use of أَوَّلَ مَا , see Vol. III.

#### § 164 SECOND (2ND) THROUGH TENTH (10TH)

The units of the ordinal numbers, and ten also, take the فَاعِلٌ pattern and are used as adjectives:

فِي الْيَوْمِ الثَّانِي on the second day.  
Gibr. I, 131, 1

الْجُلَّةُ الثَّانِيَّةُ the second phrase.  
Maz. (Zy.) 1, 12

الْفَصْلُ الثَّلَاثُ Third Chapter.  
Raih. mul. 25, chapter heading

هَذِهِ الطَّبْعَةُ الثَّلَاثَةُ this third edition.  
Hai. sir. 65, 2

الْفَصْلُ الْعَاشِرُ Tenth Chapter.  
Hai. sir. 210, chapter heading

وَهُوَ مَا يَزَالُ فِي الصَّرِيَةِ الْعَاشِرَةِ and he was still on the tenth blow of the series.  
'Aww. (Br.) 12, 3

*Note the following expression:*



كُلُّ اثْنَيْنِ مِنْهُمْ      every second of them.  
 Hai. sir. 257,21

§ 165 ELEVENTH (11TH) THROUGH NINETEENTH (19TH)

In the compound ordinals eleventh through nineteenth, only the units take the ordinal form, contrary to the tens which remain unchanged. Both units have normal adjectival agreement.

Like their cardinal equivalents, these ordinals are considered as true compound numbers and, thus, are not declined; when they are in agreement with a defined noun only the first part, i.e., the units, take the definite article:

الفصل العاشر عشر      Eleventh Chapter.  
 Raih. mul. 82, chapter  
 heading

لَمَّا دَقَّتِ السَّاعَةُ الثَّانِيَةَ عَشْرَةَ      when it struck the twelfth  
 hour. Din (Zy.) 3,46

شَاعِرٌ فَرَنْسِيٌّ مِنْ شُعَرَاءِ الْقَرْنِ  
 السَّابِعِ عَشَرَ      a French poet of the  
 seventeenth century.  
 Manf. sha'. 7,3

الدَّوْرَةُ الثَّالِثَةُ عَشْرَةَ      the thirteenth session.  
 Kurd. (Zy.) 28,1

§ 166 TWENTIETH (20TH), THIRTIETH (30TH), ETC.

For these ordinals, the corresponding cardinal numbers are used, unchanged in both genders:

عَرَفَتْ أَكْثَرُ كَلِمَةٍ مِنْ كَلِمَاتِ  
 الْقَرْنِ الْعِشْرِينَ      They know the most im-  
 portant words of the  
 twentieth century.  
 Musa (Zy.) 2,25

الْيَوْمُ الْعِشْرُونَ مِنَ الشَّهْرِ      the twentieth of the  
 month. Manf. mag. 90,4

§ 167 TWENTY-FIRST (21ST), THIRTY-SECOND (32ND),  
FORTY-THIRD (43RD), ETC.

When joined to the ordinal units, the ordinal tens are coordinated by the conjunction **و**. The units behave as adjectives in their agreement with the noun to which they refer; the tens remain unchanged. Both, units and tens, take the definite article when defined:

فِي السَّنَةِ الْحَادِيَةِ وَالْعِشْرِينَ in the twenty-first year.  
Hak. ahl. 51,3

الْفَصْلُ الْحَادِي وَالْعِشْرُونَ Twenty-first Chapter.  
Hai. sir. 380, chapter  
heading

الْفَصْلُ الثَّانِي وَالْعِشْرُونَ Twenty-second Chapter.  
Hai. sir. 398, chapter  
heading.

فِي يَوْمِ السَّبْتِ الثَّالِثِ وَالْعِشْرِينَ On Saturday, the twenty-  
third....  
Manf. sha'. 278,2

الْفَصْلُ الثَّالِثُ وَالْعِشْرُونَ Twenty-third Chapter.  
Hai. sir. 404, chapter  
heading

§ 168 DATES

In Arabic, expressions involving dates are so given that the first noun presents the temporal circumstance, i.e., the day, month, year. The noun is usually in the accusative, or genitive with the preposition **فِي**, unless the construction requires a different grammatical case (see examples below).

Any other specifications are either in the genitive or preceded by the preposition **بَيْنَ**.

Cardinal numbers are used with days and years, the word for day, month, or year not being necessary:

- يَوْمَ ٢٣ مِنْ فَبْرَايِرِ مِنْ عَامِ ١٩٤٦ the 23rd of February, 1946.  
Musa adab. 55,5
- كَانَ هَذَا الْيَوْمَ يَوْمَ ٢١ أَوْغُسْطُسَ  
مِنْ سَنَةِ ١٩٠٢ It was the 21st of August,  
1902. Hus. ayy. I, 126, 11
- فِي يَوْمِ ٢٣ مِنْ فَبْرَايِرِ فِي السَّنَةِ  
الْمَاضِيَةِ the 23rd of February of  
last year.  
Musa adab. 54, 18

The ordinal numbers are also used, at times, for the days:

- فِي يَوْمِ السَّبْتِ الثَّالِثِ وَالْعِشْرِينَ Saturday, the 23rd of May,  
مِنْ شَهْرِ مَآيُو سَنَةِ ١٦٥٥ 1655. Manf. sha'. 278, 2

When the word *يَوْمَ* is missing before the numeral, only the prepositional construction is used:

- فِي ٢٧ رَبِيعِ أَوَّلِ ١٣٤١ the 27th of Rabia I, 1341.  
Raih. mul. 31, 3
- فِي ٢١ آبِ سَنَةِ ١٩٢٢ the 21st of August of 1922.  
Raih. mul. 17, 2
- بَدَأَتْ — فِي ٢٦ آذارِ ١٩١٧ It began...on the 26th of  
وَأَسْتَمَرَّتْ إِلَى ٢١ نَيْسَانَ March, 1917, and continued  
till the 21st of April.  
Raih. mul. 317, 22
- وَصَلَ إِلَى بَيْرُوتَ فِي ٢٥ كَانُونِ  
الْأَوَّلِ سَنَةِ ١٩١٩ He arrived in Beirut the  
25th of December, 1919.  
Raih. mul. 341, 1

Note the following case in which the numeral is in opposition to the noun:

- فِي أَوَاخِرِ الْعَامِ ١٩٤٩ at the end of the year 1949.  
Din (Zy.) 3, 18
- فِي الْيَوْمِ التَّالِيِ (٢٤ يُولْيُو) on the following day (the  
24th of July, 1952).  
— (١٩٥٢ al-Raf. (Zy.) 19, 16

The specification of era, Christian or Muslim, is given by the appropriate relative adjective, *مِلَادِي* or *هَجْرِي*, which will be in gender agreement with

سَنَةٌ, "year"; it will thus be feminine singular but in the adverbial accusative and, therefore, grammatically undefined (see page 25f.):

سَنَةٌ ٦١٤ مِيلَادِيَّةً	The year 614 A.D. Hai. sir. 3,16
إِنْتَصَرَ هِرَقْلُ سَنَةَ ٦٢٥ م	Heraclius triumphed in 625 A.D. Hai. sir. 4,12
قَدْ حَجَّ سَنَةَ ١١٩٧ هـ	He had performed the <i>hadj</i> in 1197 A.H. Raih. mul. 241,6
إِسْتَوْلَى عَلَيْهَا سَنَةَ ١١٩٧ هـ	He captured it in 1197 A.H., i.e., 1782 A.D. Raih. mul. 241,19
١٧٨٢	

Note the following:

لَثَمَانَ خَلَوْنَ مِنْ شَهْرِ رَحْمَانَ السَّنَةِ الثَّانِيَةِ مِنَ الْهَجْرَةِ —	On the eighth day of the month of Ramadan of the second year after the Hegira.... Hai. sir. 257,17
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These constructions are more frequently used to express the *terminus a quo*: "so many days/years after...." For more information concerning them, see Vol. III.

## § 169 TIME OF DAY

The time of day is usually given with ordinal numbers following the word "hour." The expression is, if necessary, followed by an "accusative of specification" (or other equivalent) to give it a meaning equal to the English "A.M." or "P.M." (Sp.: *de la mañana, de la tarde*; Ger.: *vor-, nachmittags*).

السَّاعَةَ الرَّابِعَةَ سَاءً	Four P.M. Mah. qah. 64,18
يَا لَهَا مِنْ سَاعَةٍ مُنْكَرَةٍ هَذِهِ السَّاعَةُ الثَّالِثَةُ مِنَ الْخَمِيسِ ٢١ أَوْغُسْطُسْ	O, abominable hour, that of three o'clock on Thursday, the 21st of August. Hus. app. I, 131,12

إِذَا السَّاعَةُ هِيَ الْحَادِيَةُ عَشْرَةً وَالنِّصْفُ	It was eleven thirty. Din (Zy.) 3,41
فَلَمَّا دَقَّتِ السَّاعَةُ الثَّانِيَةَ عَشْرَةً —	When it struck twelve.... Din (Zy.) 3,46
إِنَّهَا الثَّانِيَةُ لَيْلًا	that it is eight p.m. Qal. (Zy.) 21,16
إِنِّي أَنْتَظِرُهَا فِي السَّاعَةِ السَّابِعَةِ مِنْ صَبَاحِ الْغَدِ فِي مَطْعَمِ رَاجِنُو	I'll wait for her tomorrow morning at seven o'clock in Ragueneau's restaurant. Manf. sha'. 70,15
فِي السَّاعَةِ الثَّانِيَةِ أَذْهَبُ إِلَى عَمَلِي وَفِي الْعَاشِرَةِ أَعْمَلُ كَيْتَ وَفِي الْحَادِيَةِ عَشْرَةَ أَعْمَلُ كَيْتَ وَكَيْتَ	At nine o'clock I go to work, at ten I do such [and so], at eleven I do such and such. Raf. wah. I, 55,4

The hour may also be expressed with cardinal numbers:

كَمْ السَّاعَةُ الْآنَ؟ — قَالَ سِتُّ وَعِشْرُونَ دَقِيقَةً	"What time is it...?" He answered, "Twenty past six." Manf. sha'. 83,3
سِتُّ وَثَلَاثُونَ دَقِيقَةً	"Six thirty." Manf. sha'. 83,17
سِتُّ وَعِشْرُونَ دَقِيقَةً	"Ten to seven." Manf. sha'. 90,15

## § 170 REFERENCES

The page number in references is usually given with the cardinal number in the genitive following the noun for the page, which is either

a) in the accusative:

سُورَةُ النِّسَاءِ آيَتَي ١٥٧ وَ ١٥٨	The sura, "The Women," verses 157 and 158. Hai. sir. 8,22
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- رَاجِعِ الْقِسْمَ الْأَوَّلَ صَفْحَةَ ٥٩ فِي  
الْجُزْءِ الْأَوَّلِ مِنْ هَذَا الْكِتَابِ Refer to the first section,  
page 59, in the first part  
of this book.  
Raih. mul. 63,23
- فِي الْجُزْءِ الْأَوَّلِ مِنْ كِتَابِهِ صَفْحَتَيْ  
١٩٩ وَ ٢٠٠ عَلَى هَامِشِ كِتَابِ  
حَيَاةِ الْحَيَوَانِ لِلدَّمِيرِيِّ in the first part of his  
book, pages 199 and 200,  
on the margin of the book,  
*Life of Animals*, by al-Damiri.  
Raih. mul. 215,17
- سُورَةُ النِّسَاءِ آيَةُ ٤٨ The sura, "The Women,"  
verse 48. Hai. sir. 8,22
- رَاجِعِ كِتَابَ دَرَمَنْجَمِ (حَيَاةِ مُحَمَّدٍ)  
ص ١٣٥ وَمَا بَعْدَهَا Refer to Dermenghem's  
book (*Life of Mohammed*),  
p. 135 ff. Hai. sir. 10,23

b) or in the nominative case:

- سُورَةُ الزَّخْرَفِ آيَتَا ٣١ وَ ٣٢ The sura, "Ornamental  
Work," verses 31 and 32.  
Hai. sir. 176,23
- سُورَةُ الْحَجِّ آيَتَا ٥٢ وَ ٥٣ The sura, "The Pilgrimage,"  
verses 52 and 53.  
Hai. sir. 162,23

In references consisting of two sets of numerals, "from...to/through...", Arabic mentions the word for page, etc., either

a) within the first member, and thus in the accusative or genitive after the preposition مِنْ and in the *status constructus* governing the numeral in the genitive:

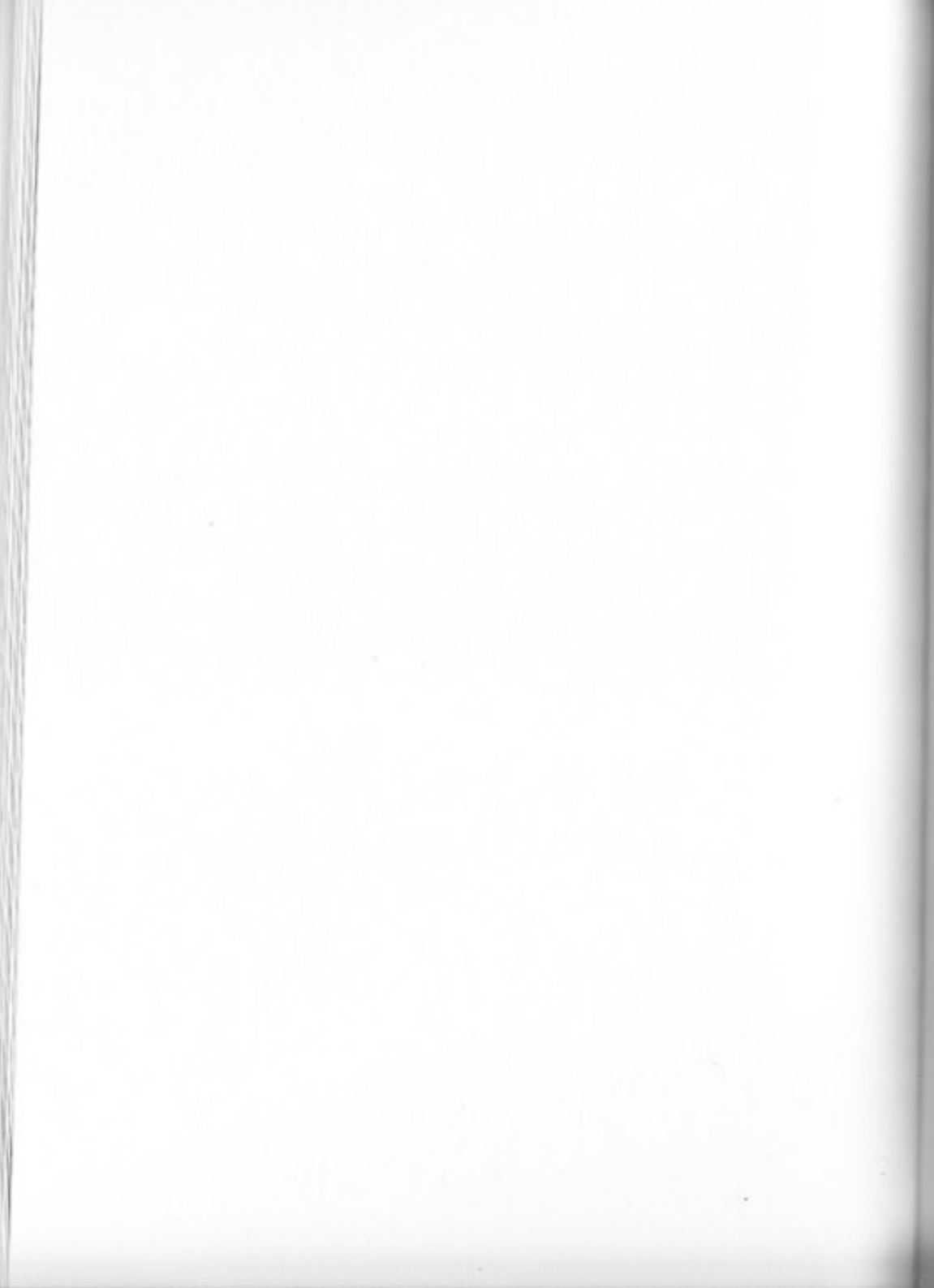
- الْإِسْلَامُ وَالنَّصْرَانِيَّةُ مِنْ صَفْحَةِ  
١٢٢ إِلَى ١٢٥ *Islam and Christianity*, from  
page 122 through 125.  
Hai. sir. 576,23
- رَاجِعِ تَفْسِيرَ الطَّبْرِيقِيِّ الْجُزْءِ الْأَوَّلِ  
صَفْحَةَ ٢٥٣ إِلَى ٢٥٧ Refer to the first part  
of al-Tabari's *Commentary*,  
pages 253 through 257.  
Hai. sir. 582,31

b) or preceding the preposition with the definite article in the nominative or accusative case:

- |                                    |  |
|------------------------------------|--|
| سُورَةُ مَرْيَمَ الْآيَاتِ مِنْ ٢٩ | The sura, "Maryam," verses 29 through 33.                      |
| إِلَى ٢٣                           | Hai. sir. 156,73   |
| سُورَةُ الدَّحْرِ الْآيَاتِ مِنْ ١ | The sura, "The One Clothed in the Dathar," verses 1 through 7. |
| إِلَى ٧                            | Hai. sir. 136,23   |

IX VERBAL NOUNS





## § 171 THE INFINITIVE

The infinitive as an abstract verbal noun simply presents the name of an action. The action can eventually be attributed to complements—subject and object. In both cases, the main difference between a verb and an infinitive is that the infinitive has no relationship to any specific temporal stage, not even to the actual occurrence of the action expressed by the infinitive itself. Any temporal determination has to be given either by verbal tenses or with the infinitive through adverbial modifiers.

A The infinitive or verbal noun is actually a substantive and thus can be used with any of the substantive's functions:

- |  |   |
|--|---|
| لِمَاذَا الْبَكَاءُ؟                                       | Why this weeping?<br>Gibr. II, 145, 16                                      |
| سَفَكَ الدِّمَاءَ سَحَرَمٌ                                 | Shedding of blood is forbidden. Gibr. I, 132, 9                             |
| وَالْمَدْعُوْنَ بَيْنَ جُلُوسٍ وَوُقُوفٍ                   | while some of the guests were sitting and others standing. Nu'. liq. 29, 14 |
| لِذَلِكَ فَفَكَّرْتُ فِي هَذَا وَأَطَّلْتُ<br>التَّفَكُّرَ | For this reason I have carefully thought about it. Hai. sir. 17, 23         |

Because of its nominal character, the infinitive may take its complements as do other nouns, that is to say, in the genitive case to express, e.g.,

a) the subject of the action, "the genitive of the subject":

- إِذَا شَعَرْتُ بِسُقُوطِ الْكِتَابِ    when I felt the book falling  
 مِنْ يَدِي    from my hand.  
 Manf. mag. 5,12
- قَبْلَ بُرُوعِ الشَّمْسِ    shortly before sunrise.  
 Gibr. II,145,12
- بَعْدَ رُجُوعِي إِلَى مَانِيْلَا    after my return to Manila.  
 S. Din (Br.) 58,8
- قَبْلَ مَجِيئِي هُنَا    before my coming here.  
 Jabr. (Br.) 71,19
- جَهْلُ الْغَرْبِ بِحَقِيقَةِ الْإِسْلَامِ    the West's ignorance of  
 the reality of Islam.  
 Hai. sir. 12,3
- عِنْدَ صُعُودِهِمْ إِلَى السَّفِينَةِ    when they went up to the  
 ship. 'Aqq. (Zy.) 15,29
- b) and its object, "the genitive of the ob-  
 ject":
- هَمَّ بِإِدْخَالِ يَدِهِ فِي الصَّنَدُوقَةِ    He tried to introduce his  
 hand into the box.  
 'Aww. (Br.) 17,2
- فِي تَدْرِيسِ هَذِهِ اللَّغَةِ    in learning this language.  
 Maz. (Zy.) 1,2
- بَعْدَ دُخُولِهَا    after entering it.  
 Nu'. liq. 63,10
- وَلَكِنَّكَ تَفْعَلُ مَا لَا أَسْتَطِيعُ فَعْلَهُ    But you do things that I  
 cannot do.  
 Nu'. liq. 78,12

Since there is no passive voice for the infinitive in Arabic equivalent to the English "to be done," the genitive of the object is used to express this type of construction:

- فَلَمَّا عَلِمَ بِقَتْلِ رَجَعِ    When he learned of his  
 [father's] having been  
 murdered, he went back.  
 Djir. tar. I,108,5

B On the other hand, in spite of its nominal character, the infinitive remains a verbal noun; it may thus take some of its complements as the verb does. However, this occurs only under certain circumstances.

The object of the infinitive is in the accusative case

a) when the genitive already expresses the subject:

يَتَعَجَّبُ بَعْضُ النَّاسِ مِنْ طَلْبِي  
تَحْوِيلَ الْحُرِّيَةِ لِلنِّسَاءِ  
Some people are surprised  
because of my asking the  
granting of freedom to  
women. Q. Am. (Zy.) 5,1

مُنْذُ دُخُولِهِ بَيْنَ حَيٍّ وَمَيِّتٍ ذَلِكَ  
الْبَيْتَ الْحَقِيرَ  
since his entering half-  
dead into this poor house.  
Gibr. I, 173, 11

أَنْتَ لَمْ تَنْقِذْنِي قَطُّ بِإِخْرَاجِكَ  
إِيَّايَ مِنَ الْقَفَمِ  
that you did not save me  
by taking me out of the  
bottle. Hak. sul. 18,9

وَلَمْ يَبْقَ لِ مُحَمَّدٍ رَجَاءٌ فِي نَصْرَةِ  
الْقَبَائِلِ إِيَّاهُ  
Mohammed no longer had  
hope that the tribes would  
help him. Hai. sir. 197, 10

عَلَى أَثَرِ دُخُولِ الْقَوَاتِ الْأَمِيرِكِيَّةِ  
تِلْكَ الْمَدِينَةَ  
following the American  
forces' entering of that  
city. S. Din (Br.) 58,8

وَلَكِنَّهُ عَاتَبَ عَلَى إِغْفَالِي إِيَّاهُ  
فِي رَاقِعَةِ اللَّيْلِ  
but he was angry because  
of my overlooking him on  
that night's case.  
Hak yaum. 54,3

لَمَّا نَقَصَ حُبُّهَا إِيَّايَ ذَرَّةً  
وَاحِدَةً  
Her love for me has not  
diminished in the least.  
Manf. sha'. 239, 11

b) when an infinitive should remain indefinite, e.g., in adverbial constructions; however, this seems to be found only when it takes a noun clause as an object (see Vol. III):

خَوْفًا أَنْ تَكُونَ الْحَيَاةُ الْجَدِيدَةُ  
— أَلَّتِي fearing that the new life  
which.... Manf. mag. 113,9

c) when the verb can take two objects in the accusative, its infinitive form may take one of them in the genitive and the other in the accusative:

وَلَمْ يَكْتَفِ الْخَيْرَ إِلْيَاسَ بِإِبْلَغِ  
الشَّيْخِ هَذَا الْخَبَرَ Father Ilyas, the priest,  
was not satisfied with just  
bringing such news to the  
Sheikh. Gibr. I, 179, 12

When the verb takes a prepositional construction as its object, the same construction may be used with the infinitive:

إِنَّمَا أَبْكِي خَوْفًا مِنْ الْحُبِّ I cry because I am afraid  
of love. Manf. mag. 35, 18

ثُمَّ أَتَى جِيلَكُمْ خُضُوعًا لِلدِّينَةِ  
الْحَدِيثَةِ Then your generation ar-  
rived, yielding to the new  
civilization.  
Amin (Zy.) 7, 11

أَلَمْ أَنْصَحَكَ بِالْإِلْتِحَاقِ بِالْجَيْشِ؟ Haven't I advised you to  
join the army?  
Mah. zuq. 46, 9

The object of the infinitive is very frequently introduced by the preposition لَ (see page 286):

فَقَدْ كَانَ هَذَا الشَّيْخُ يَعْرِفُ مِنْ  
هَؤُلَاءِ الشَّبَابِ حُبَّهُمْ لِلْعِلْمِ The old man knew how much  
these young men loved to  
learn. Hus. ayy. I, 53, 16

فَسَكَتُ أَحْتِرَامًا لِلْوَعْدِ I kept silent, respecting  
his sorrow.  
Nu'. liq. 32, 5

إِنَّهُ لَمْ يَكُنْ أَحْسَنَ حِفْظًا لِلْقُرْآنِ  
مِنْ تَلَامِيذِهِ He had not learned the  
Koran any better than his  
pupils. Hus. ayy. I, 53, 12

وَتَنْفِيْذًا لِحُكْمِ الْقُرْآنِ and carrying out the Koran's  
decision. Hai. sir. 362, 1

C Arabic makes very frequent use of the infinitive governed by a preposition in order to express ideas that in English require the use of the gerund, which is missing in Arabic; the meaning of the construction is given by the preposition used to modify the infinitive:

وَجُؤِلَكُمْ إِلَيْهَا تَجِدُونَ السَّيِّدَ  
هَاشِمَ بِأَنْتَظِرَكُمْ

and on your arrival [there],  
you will find Mr. Hashim  
expecting you.  
Raih. mul. 31,1

قَدْ كَانَ سُرُورِي فِي خُرُوجِي الْبَحْرَيْنِ  
يُمَثِّلُ سُرُورِي فِي الْوُصُولِ إِلَيْهَا

My joy on leaving Bahrein  
was as great as when I  
arrived there.  
Raih. mul. 32,23

إِهْتَدَى بَعْدَ سُؤَالٍ إِلَى شَارِعِ  
الْقَسَاطِ

He arrived, after having  
asked, at al-Fustat Street.  
Mah. qah. 54,14

إِضْطَرَبَتْ نَفْسُ الْآخَرِ لَدَى سَمَاعِ  
الْإِسْمِ

The other [man] became  
troubled at hearing the  
name. Mah. qah. 43,10

غَدًا مَسَاءً تَجِدُ عَرُوسَكَ فِي  
أَنْتَظَارِكَ

Tomorrow evening you will  
find your bride expecting  
you. Mah. qah. 130,18

حِينَ هُوَ بِمَغَادِرَةِ الْحَجَرَةِ سَمِعَ  
وَالِدَهُ يَقُولُ لَهُ —

When he was leaving the  
room, he heard his father  
telling him....  
Mah. qah. 41,2

أَوَّلَ أَنْتَقَالِهَا إِلَيْهِ

when she was first brought  
to him. Hai. sir. 228,10

The infinitive in the accusative case as direct object of a verb and governing a genitive of the object is only used when both governing verb and infinitive have the same object:

لَمْ أَطِقْ أَنْتَظَرَ التَّصْعِدِ

I could not wait for the  
lift. Din (Zy.) 3,30

أَنْ لَا أَسْتَطِيعَ تَلَبُّيَةً أَمْرِكَ  
قَبْلَ —

that I cannot accede to  
your request before....  
Din (Zy.) 3,40

## § 172 THE PARTICIPLES

The participles are verbal adjectives. They do not state the verbal action independently and abstractly as the infinitives do, but are always found in a dependent construction, attributed to a noun. The noun can be modified by the participle either as the agent or as having undergone the action of the verb. This is the point of departure from which the main distinction between active and passive participles is made.

In the following paragraphs, we shall attempt to distinguish the active from the passive participles. The reason for this division is that the active participle cannot be considered as the active counterpart of the passive participle.

The active participle always modifies the grammatical subject (the agent) of the verbal action and may show, as is the case with the participles of transitive verbs, a direct relationship between the noun subject and the object of the verbal action. The object is in the genitive of the accusative case, according to the participle's construction as a nominal or verbal form.

The passive participle modifies a noun which is, semantically, the object of the verbal action; however, it cannot show any syntactical relationship to the agent of the verbal action. Hence, the passive participle has become an adjectival form to a much greater extent than the active participle.

## § 173 ACTIVE PARTICIPLES

A As we have noted with adjectives, the participles are also frequently used in the syntactical function of a substantive, so that they lose their verbal character more or less completely. In such cases of "substantivization," the participle will have to be considered as a true substantive, since its meaning and construction will follow substantival usages although its pattern will still be that of a participial form:

دَارِسُو يَلِكُ اللُّغَاتِ      the scholars of those  
languages. Amin duh. I, 305, 11

بَعْضُ مُؤَرِّخِي الْعِلْمِ	some historians of science. Amin duh. II,9,16
مُحَدِّثِي	my interlocutor. Taq. (Zy.) 3,13
كَانَ الرَّجُلُ مِنْ حَارِثِي الْأَرْضِ	He was a plowman. Nu'. kan. 19,12
مَا كَانَ مِنْ وَاجِبِي أَنْ أَعْرِفَ	what I ought to know. Nu'. liq. 56,6

This is also the case when the participles are used in the adverbial accusative:

دَاخِلٌ جَسَدِي	within me. Qud. (Br.) 49,14
خَارِجُ الْكَهْفِ	outside the cave. Hak. ahl. 34,3
وَالرَّأَتَانِ جَالِسَتَانِ تَسْمَعَانِ وَلَوْلَةُ الْأَرْيَاحِ خَارِجًا	while the two women were sitting listening to the howling of the wind out- side. Gibr. I,156,16
فِي طَرِيقِهَا إِلَى الْخَارِجِ	on her way out. Mah. zuq. 50,3

The usual function of the participle is that of a verbal adjective modifying a substantive with which the participle agrees in gender and number:

فِي صَوْتٍ بَاكِ رَهِيْبٍ	with a weeping and fearful voice. Hak. ahl. 76,10
لَحَعْتُ شَيْعًا مُقْبِلًا	I saw someone approaching. Maz. (Zy.) 10,10
أَحَدُ أَصْدِقَائِ سَيْرَانُو الْمُخْلِصِينَ	one of Cyrano's devoted friends. Manf. sha'. 15,5

B In modern Arabic there is a tendency to use the active participle in a verbal function with a meaning in the present or future; it is thus equivalent to an Arabic imperfect:



- مَاذَا هُوَ صَانِعٌ؟ What could he do?  
Mah. qah. 47,15
- مَا كَذَبْتُكَ قَطُّ وَمَا أَنَا بِكَاذِبٍ  
الآن I never lied to you and  
I'm not lying now.  
Hus. ayy. I, 61,11
- كَأَنَّهُ قَادِمٌ السَّاعَةَ as if he were coming this  
very moment.  
Manf. sha'. 188,4
- مَا أَظَنُّهُ حَاضِرًا بَعْدَ ذَلِكَ I do not think he will come  
after this [time].  
Manf. sha'. 26,4
- أَنَّهُ سَافِرٌ بَعْدَ أَيَّامٍ that he would depart some  
days later.  
Hus. ayy. I, 138,13
- لَكِنَّهَا آتِيَةٌ بَعْدَ قَلِيلٍ but she will come presently.  
Hak. sul. 62,10

It may have a past meaning, but only in a dependent position:

- وَمَيْنَمَا أَنَا سَائِرٌ لَحَتَ شَبَحًا مُقْبِلًا While I was walking, I  
saw someone approaching.  
Maz. (Zy.) 10,10
- وَإِنْ كَانَ يَدْرِي مَا الْآخَرُ فَأَيْلَهُ even though he knew what  
the other would answer.  
Mah. zuq. 46,1

#### § 174 NOMINAL CONSTRUCTIONS

The participles derived from verbs that take the object in the accusative case may always be followed by the genitive of the object when it can be used according to the rules of genitive construction (see page 90ff.).

Moreover, the participle will be used only with the genitive of the object when it expresses the verbal action as a statement of a past action, and also when the participle is used as a substantive (see page 64f.):

مُؤَرِّخُو جَزِيرَةِ الْعَرَبِ	the historians of the Arabic peninsula. Djir. tar. II, 225, 1
مُؤَلِّفُو الْجُغَرَايَةِ	the geographers. Djir. tar. II, 239, 1
مُنْشِئُو الرِّسَائِلِ	the letter writers. Djir. tar. II, 151, 1
هَآ قَدْ أَهَانَتْ السَّمَاءُ قَاتِلَ جَارِكُمْ وَأَخِيكُمْ	Now Heaven has revealed the slayer of your neighbor and brother. Gibr. I, 198, 18
مَنْ قَائِلُ هَذَا الشِّعْرِ؟	Who is the composer of this poem? Raf. wah. I, 120, 18

(On the paraphrasing of the genitive construction by a prepositional phrase with مِنْ, see page 274.)

#### § 175 PARTICIPLES WITH PRONOUN SUFFIXES

When the complement of the participle is a suffixed personal pronoun, it is always assumed to be in the genitive case; however, this can be seen only with the plural forms of the participle, which are in the construct state without the dual or plural endings نَ or يَ :

أَنَا مَخْلُصَكْ	I have freed you. Hak. sul. 17, 4
إِنِّي لَقَاهِرُهَا فِي الْتِهَابَةِ	I shall conquer it in the end. Nu'. liq. 81, 7
إِنِّي صَدِّقُكَ	I believe you. Hak. ahl. 75, 10

With plural forms:

وَإِنْ هَبَطْتُ مَكَانًا فَالْكُلُّ هَارِبُونَ وَتَارِكُوهُ لِي	If I settled down in a place everybody would flee and abandon it to me. Hak. ahl. 80, 11
--	---

يَقُولُ لِقَاتِلِهِ	speaking in favor of his killers. Gibr. III,23,16
أَحْتَقِرُ مُضْطَهِدِيكُمْ	I despise your persecutors. Gibr. II,144,8
أَلَسْتَ مَنْ يَقُولُ عَارِفُكَ أَنْتَ أَنْتَ ؟	Aren't you whom those who know you say you are? Nu'. liq. 71,4
تَضْطَهِدُ مُحِبِّيَهَا وَمُخْلِصِيَهَا	They persecute those who would love and deliver them. Gibr. I,184,17
وَأَنْ كَانَ قَائِلُوهُ مِنَ الشَّرِكِينَ الْكُفَّارِ	even though the ones who said it were infidel polytheists. Far. (Zy.) 17,18

## § 176 VERBAL CONSTRUCTIONS

The use of the verbal construction is necessary when the use of the genitive is not permitted, e.g., when the object does not follow immediately after the participle:

أَسَامِعُ أَنْتَ صَرَاحَ قَلْبِي وَعَوِيلَ نَفْسِي ؟	Do you hear my heart's cry and my spirit's travail? Gibr. I,144,13
مَا أَنْتَ بِبَالِغَيْنِ مِنْ ذَلِكَ بَعْضُ مَا تُرِيدَانِ	You will never get a part of what you want. Hus. ayy. I,152,10
إِنِّي شَاكِرٌ لَكَ شُكْرًا جَزِيلًا عَظَمَكَ عَلَيْهِ	I thank you very much for your affection for him. Manf. mag. 76,17
كَانَ الْإِكْشِيدِي لَا يَزَالُ مُصَوِّبًا إِلَيْهِ عَيْنَيْهِ	al-Ikhshidi remained with his eyes fixed on him. Mah. qah. 104,17

Thus, مَا should be considered to function as an accusative in the following cases:

لَا أَدْرِي مَا هُوَ صَانِعٌ بِي I don't know what he will  
do to me.  
Manf. mag. 41,3

فَمَاذَا أَنْتَ صَانِعٌ؟ What are you doing?  
Hak. (Br.) 40,27

وَمَا هُوَ فَاعِلٌ بِأَمَالِهِ وَشَهَوَاتِهِ؟ What is he doing with  
those hopes and passions?  
Nu'. liq. 100,8

مَاذَا أَنْتَ صَانِعٌ إِذَا؟ What will you do then?  
Hak. sul. 17,12

When the participle must remain undefined, e.g.,  
when used in the adverbial accusative, it also takes  
the object in the accusative case:

عَادَ الشَّابُّ نَحْوَ الْمَدِينَةِ سَاتِرًا  
وَجْهَهُ بِأَثْوَابِهِ The youth walked toward  
the town, concealing his  
features in his cloak.  
Gibr. I, 136,3

يَنْظُرُ إِلَى الْفَلَّاحَةِ الْحَسَنَاءِ  
فَافْرًا فَاهُ He stared at the beautiful  
peasant girl with his  
mouth agape.  
Hak. yaum. 22,6

وَلَمْ يَزَلْ بَاسِطًا يَدَيْهِ رَافِعًا  
رَأْسَهُ إِلَى السَّمَاءِ He did not stop stretching  
out his hands and raising  
his head toward the sky.  
Manf. mag. 50,3

قَالَ هَارًا رَأْسَهُ يَهْدُوهُ He spoke, gently shaking  
his head. Gibr. I, 160,5

غَيْرَ مُلْقٍ بَالًا إِلَى — Without paying attention  
to.... Hus. (Br.) 96,12

إِنْتَصَبَ الْجُنْدُ حَوْلَهُ مُمْشِقِينَ  
السُّيُوفَ رَافِعِينَ الرِّمَاحَ Soldiers stood about him,  
grasping swords and holding  
lances aloft.  
Gibr. I, 127,3

In the instance cited immediately above, the par-  
ticiple then may also be followed by personal pronouns  
used as objects:

أَنْ يَرْفَعَ بَصَرَهُ إِلَى أَبِيهِ مَحْدِيًّا  
إِيَّاهُ  
to raise his eyes to his father, challenging him.  
Tai. (Br.) 124,14

مَحْدِيًّا إِيَّاهُمْ  
telling them.  
Gibr. I, 207,2

and also, e.g., as predicate in a nominal sentence:

— (هُوَ أَيْضًا —) مَحْصٍ إِيَّاهُ —  
(He also...) examines it closely in order to....  
Hai. sir. 39,24

The object is found in the accusative case when the participle has the meaning of an Arabic imperfect —present or future:

فَالْمُؤَرِّخُ لَيْسَ نَاقِلًا فَحَسْبُ بَلْ  
هُوَ أَيْضًا نَاقِدٌ لِمَا يَنْقُلُ مَحْصٍ  
إِيَّاهُ لِمَعْرِفَةِ مَا يَنْطَوِي عَلَيْهِ مِنْ  
الْحَقِّ  
for an historian does not just translate, he also closely examines what he translates in order to know the truth contained therein. Hai. sir. 39,24

تَكُونُونَ — جَاحِدِينَ نُورَ  
الْحَقِّ  
You would be...repudiating the light of the truth.  
Gibr. I, 195,4

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تَذَرَكَ  
الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ  
The sun should not overtake the moon nor the night pass the day.  
Hai. sir. 151,2

فَهَلْ أَنْتُمْ سَامِعُونَ صَرَاحَنَا؟  
Will you listen to our cries? Gibr. III, 74,17

وَيَشْعُرُ كَأَنَّهُ لَا يَسُ ثِيَابًا مِنْ —  
and he feels as if he were wearing garments of....  
Raf. wah. I, 47,12

and only rarely when it refers to past circumstances:

أَهُوَ سَابِقُ عَصْرِ الْحَضَارَةِ الْبَصْرِيَّةِ  
الْفِرْعَوْنِيَّةِ — أَمْ هُوَ لَا حَقَّ عَصْرِ  
هَذِهِ الْحَضَارَةِ  
whether this preceded the age of the Egyptian Pharaonic culture, or followed it.  
Hai. sir. 66,12

Frequently, both constructions (genitive and accusative) will be possible; it then is a question of stylistic appreciation<sup>74</sup>:

الْمُؤْمِنُ الصَّادِقُ إِلَى يَمَانٍ بِاللَّهِ  
يَشْعُرُ بِنَفْسِهِ أَثْنَاءَ صَلَاتِهِ —

The believer, sincere in his belief in God, feels within himself during prayer....  
Hai. sir. 526,3

The participles frequently express their direct object by means of the preposition لِ :

الْكِتَابُ الْمَقْدَسُ السَّابِقُ لِلْقُرْآنِ

the holy books prior to the Koran.  
Hai. sir. 30,16

الْمُنْشِئُونَ لِلرَّسَائِلِ

the letter writers.  
Djir. tar. II,151,2

كُنْتُ فِي الدَّيْرِ رَاعِيًا لِلْبَقَرِ

I was in the convent taking care of the cattle. Gibr. I,187,21

هَلْ أَنْتَ فَاهِمٌ لِعَجَبَةِ النَّفْسِ؟

Do you understand the wonder of the function of breathing?  
Nu'. liq. 77,7

كَانَ سَيِّدُنَا مُحِبًّا لِهَذَا الرَّجُلِ

The school teacher loved this man.  
Hus. ayy. I,113,5

إِنَّ الْقَارِئَ لِلْمَتْنِ لَتَدْهَشُهُ  
قُوَّةُ الْخَارِقَةِ فِي —

The reader of al-Mutanabbi will be astonished by his extraordinary power in....  
Musa adab. 29,9

The participles may take the same prepositional phrases as the verbs from which they are derived, either to express the object or a prepositional modification of the verbal action:

74. On the use of the article with adjectives in the construct state (adjectival annexation), see page 107f.

وَالِدُكَ نَاطِرٌ آلَانَ إِلَيْنَا	Your father is now looking at us. Gibr. (Zy.) 8,13
هُوَ وَاثِقٌ بِأَنَّ —	He is sure that.... Hus. ayy. I,39,14
وَكَمْ أَنَا مُشْتَاقٌ إِلَى لِقَاءِ أَبِيكَ بِشَخْصِكَ	How much I longed to see your father in you! Gibr. II,17,8
عَلَى حَدِّ مَا أَخْبَرْتُ أَنَّهُمْ فَاعِلُونَ بِكَ هُنَا	as I have been informed that they are doing with you here. Nu'. liq. 91,15
وَلَا أَدْرِي مَا هُوَ صَانِعٌ بِي	I don't know what He will do with me. Manf. mag. 41,3
أَنْ تَفْتَحِيَ يَدَكَ الْقَاضِيَةَ عَلَى هَذَا التَّنْدِيلِ الْحَرِيرِيِّ الْجَمِيلِ	that you open the hand which holds this beautiful silken handkerchief. Manf. sha'. 225,5
هَذَا مُخَالِفٌ لِلْقَانُونِ	That is contrary to the law. Hai. sir. 317,4

## § 177 THE PASSIVE PARTICIPLE

As we have already mentioned, the passive participle cannot be considered as the passive counterpart of the active participle; hence, its development in meaning and use must be studied together with the meanings and uses of the passive voice of the verb, but independently from the particles of the active voice.

The passive participle as a verbal adjective expresses a verbal action attributed to the object without regard for the agent of the action. Like the verb in the passive voice, the passive participle has only the function of expressing the verbal action as a status or condition inherent in a substantive. Hence, the passive participle has developed its adjectival character to a much greater extent than has the active participle. For practical purposes (but

nevertheless improperly), we shall call this substantive either the passive subject or the logical object.

It is also improper to make the general statement that the passive participle is equivalent to a past participle in import, since it very frequently has a meaning that we may consider equivalent to that of the resultative perfect (see Vol. I, § 18).

However, this does not cover all the possibilities of its uses, for the passive participle is also quite often the equivalent of a Latin *gerundivum*.<sup>75</sup>

For more information on the various meanings of the passive voice, see Vol. I, § 16.

A The passive participles of verbs which, in the active voice, take their object in the accusative case have regular adjectival agreement with the nouns which they modify, i.e., in gender and number and also in case when they are used in an attributive function:

جَاءُوا بِهِ مَحْمُولًا      They carried him.  
Mah. qah. 36,4

شَيْءٌ مُحْتَمَلٌ      a bearable thing.  
Mah. qah. 151,9

حَتَّى يَفْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا      until God determines what  
has to be done.  
Mah. zuq. 40,4

75. The Latin *gerundivum* is a passive verbal adjective with future meaning, frequently with the connotation of necessity, e.g.,

يَا لَهَا مِنْ سَاعَةٍ مُنْكَرَةٍ!      O *abominanda hora*! (O abominable hour!) Hus. ayy. I, 131, 12

الْيَوْمَ الْمَشْهُورَ      *memoranda dies* (day to be remembered). Hus. ayy. I, 68, 15

أَنَّ كُلَّ آدَمِيٍّ يَوْمَ الْقِيَامَةِ مَجْزَى بِأَعْمَالِهِ      That every human being will be rewarded on the Day of Resurrection according to his deeds.  
(*unusquisque retribuendus*)  
Hai. sir. 8, 15



الْهُودَجَ مَوْضِعَ أَمَامِ الْخَيْمَةِ

The camel litter had been placed in front of the tent. Hai. sir. 356,5

كَأَنَّهُا مَحْفُورَةٌ مِّنْذُ يَوْمَيْنِ

as if it had been inscribed only two days before. 'Aww. (Br.) 19,25

مِثْلَهُ كَمَثَلِ كُلِّ شَيْءٍ مَّقُومٍ  
وَقَعَ فِي يَدِ الْغَاطِقِينَ

It was like any precious thing that fell in the conquerors' hands. Amin duh. I,81,14

The passive participles of verbs which, in the active voice, take two nouns in the accusative may also retain one noun in the accusative while the other will become the governing noun with which the participle will agree in gender and number:

فَلَقَدْ قَصَبْتُ حَيَاتِي كُلَّهَا مَحْرُومًا  
لِّذَةِ عَطْفِ الرَّأْفَةِ وَعَنَانِهَا

for I have spent all my life deprived of the bliss of a woman's affection and love. Manf. sha'. 181,11

أَخْرَجَتْ مِنْهَا جَرَّةً صَغِيرَةً  
مَلُوءَةً خَمْرًا

She drew from it a small jar filled with wine. Gibr. I,159,3

(رَأَى) حَوْضًا مَلُوءًا مَاءً

(He saw) a basin full of water. Manf. mag. 20,15

وَإِنْ كُنَّا مَحْرُومِينَ سَعَادَةِ الْحُبِّ  
وَهَنَاءِ

even if we are deprived of the bliss and happiness of love. Manf. sha'. 140,2

The passive participle may govern a substantive in the genitive case, which will introduce a determination to its meaning:

وَقَفَّ أَمَامَهُ مَكْنُوفَ الْيَدَيْنِ

He stood before him with his arms crossed. 'Aww. (Br.) 11,23

A prepositional phrase of instrumental meaning

may introduce the agent of the action, which is otherwise not allowed with the passive voice (see Vol. I, § 16)<sup>76</sup>:

- وَلَكِنِّي كُنْتُ مَقْدُودًا بِالْكِتَابِ but I was guided by the  
book. Maz. (Zy.) 1,22
- وَطَبِيعِي أَنْ تَظَلَّ هَذِهِ النَّوَاحِي and it is natural that  
those regions remain ig-  
nored by men.  
Hai. sir. 72,6
- عَاشَ شَغُوفًا بِآلَاءِ الْكِبَارِ He lived obsessed with  
great hopes.  
Mah. qah. 15,10
- قَالَ مَذْفُوعًا بِرَجِّ الْإِسْتِهَارِ — He said, urged by a feeling  
of disdain....  
Mah. qah. 5,21

In addition, a substantive in the genitive case governed by the passive participle may introduce the agent:

- كُلُّ مَا لَا يَدْخُلُ فِي مَعْرُوفِ الْعَقْلِ everything that is not  
known by the intellect.  
Hai. sir. 112,7
- أَنَّ الشَّعْوَبيَّةَ لَمْ يَكُنْ عَقِيدَةً that the *Shu'ūbiyya* was not  
a faith delimited by a  
doctrine. Amin duh. I, 59,11
- أَلَسْتُ مَذْذُوبَ الْجَرِيدَةِ "I am a newspaper reporter,  
am I not?" Mah. qah. 93,10

76. A noun in the genitive case may also introduce the agent with verbal adjectives of passive meaning (e.g., pattern (فَعِيلٌ):

- أَنَا هُوَ الْقَلْبُ الْبَشَرِيُّ أَسِيرُ النَّارَةِ I am the human heart, prisoner  
of matter and victim of laws of  
earthly man. Gibr. II, 114,13
- وَقَتِيلٌ شَرَائِعِ الْإِنْسَانِ الْتَرَائِي The body will forever remain  
a victim of longing and sepa-  
ration. Gibr. II, 129,11

B Passive participles are very frequently used in a substantival capacity, in which case they are in the masculine singular governing a substantive in the genitive case with a specifying function:

- عَلَى مَأْلُوفٍ عَادَةٍ as he was accustomed to.  
Tai. (Br.) 123,3
- عَلَى تَوْفَرٍ جَهْدِهِ in spite of his [great]  
effort. Tai. (Br.) 124,12
- لِغَيْرِ سَبَبٍ سِوَى مُجَرَّدِ رَغْبَةٍ فِي For no other reason than  
his mere desire for....  
— Q. Am. (Zy.) 5,12
- إِنَّ مُجَرَّدَ الْحَيَاةِ لَا قِيَمَةَ لَهَا Naked life is worthless.  
Hak. ahl. 99,16
- رَجُلٌ خَائِلٌ مَعْدُومُ الْحَيَاةِ a sluggish man, devoid of  
life. Mah. zuq. 45,9

C The passive participles of verbs which, in the active voice, take their object as a prepositional phrase are used in the masculine singular followed by the preposition governing a suffixed pronoun that refers to the noun modified by the participle. These are the so-called impersonal constructions of the passive participles. Although having adjectival agreement in case and grammatical determination, they are not so characterized in gender or number, since these are always masculine singular, as stated previously:

- رَجُلًا غَيْرَ مَرْغُوبٍ فِيهِ a man *persona non grata*.  
Raih. mul. 51,6
- أَتَتْهُمْ مَأْذُونٌ لَهُمْ فِي السَّفَرِ that they had been permitted  
to depart. 'Aqq. (Zy.) 15,26
- (أَنْ) نَحْطَى بِكَيَانٍ مُعْتَرِفٍ بِهِ to obtain recognition.  
Bat. (Zy.) 12,3
- سَقَطَتْ عِنْدَ سَمَاعِ الْخَبَرِ مَغْمِيًا Upon hearing the news,  
she fainted.  
عَلَيْهَا Manf. mag. 247,17

يَا أَيُّهَا الْجُنْدِيُّ الْمَحْكُومُ عَلَيْهِ  
— مِنْ شَرَائِعِ الْبَشَرِ الظَّالِمَةِ بِأَنَّ  
Oh you soldier, condemned  
by the tyrannical laws of  
man to.... Gibr. II, 143, 5

Although it very seldom happens, there is always the possibility of the participle's being influenced by the gender and number of the substantive:

أَكْثَرُ أُمَّةِ النَّصْرَانِيَّةِ يَقْرَأُونَهَا فِي  
اللُّغَاتِ الْمَرْجُمَةِ إِلَيْهَا  
The majority of the Christian  
peoples read them in the  
languages into which they  
had been translated.  
Djir. tar. II, 18, 14

Some passive participles at times may lose their necessary attachment to the prepositional determination; in these cases, they still retain their meaning, even after the omission of the prepositional phrase:

سَيَأْتِي الْمَأْذُونُ عَمَّا قَلِيلٍ  
The official [of the court]  
will come shortly.  
Mah. qah. 113, 6

بَابُ الْمَبْتَدَأِ (بِهِ)  
chapter of the subject [of  
a nominal sentence].  
Hus. ayy. I, 75, 8; 11

(On the use of the passive participle of وَجَدَ, "to find," see Vol. I, § 2. For the passive participle followed by a noun in the nominative case, see Vol. III.)



X PERSONAL PRONOUNS



## § 178 PERSONAL PRONOUNS

Arabic does not always make use of the personal pronouns with the same frequency nor in the same way as required in English for a clear understanding of the idea expressed.

A In the nominal sentence, the personal pronoun in the function of the subject is always expressed, since it is a necessary component of the syntactical structure of the sentence:

هِيَ مُلَقَاةٌ عَلَى فِرَاشِهَا      She was lying on her bed.  
Hus. ayy. I, 120, 14

مَا أَنَا بِصَدِيقِكَ      I am not your friend.  
Manf. sha'. 109, 14

مَنْ أَنْتَ؟      Who are you?  
Hak. ahl. 33, 14

In the verbal sentence, however, the verbal form clearly gives the designation of the person or persons intended as subject of the verbal action; thus, the personal pronoun is usually omitted as being unnecessary for the comprehension of the sentence. In fact, when the personal pronoun is used, it frequently has an emphatic function required by either syntactical or stylistic reasons:

مَا تَقُولُ فِي ذَلِكَ؟ — أَقُولُ إِنَّ  
هَذَا الرَّاعِيَ يَتَكَلَّمُ هَرَاءً وَلَا أَفْهَمُ  
مَا يَقُولُ — أَنْتَ لَا فَهِمْتَ شَيْئًا  
سِوَى أَنِّ — وَأَنْتَ مَاذَا فَهِمْتَ  
مِنْهُ؟      "What do you say about  
this?"... "I would say that  
the shepherd is making idle  
talk, but I do not under-  
stand what he says."... "The  
only thing you understand  
is...." "What do you under-  
stand?" Hak. ahl. 22, 6 ff.



لَا تَكُنْ أَنْتَ أَيْضًا رَجُلًا حَقِيرًا    Don't you be vulgar, too.  
Hak. sheh. 137,2

B Instead of expressing the actual subject of the action when dealing with qualities, experiences, or feelings, Arabic frequently makes use of the word نَفْسٌ, "soul" or "spirit," with a personal suffix that refers to the actual subject<sup>77</sup>:

أَنْكَرْتُ نَفْسَهُ    He did not recognize him-  
self. Manf. mag. 130,19

أَمَّا الْوَرَاءُ الَّتِي تَبْتَلِي بِرَجُلٍ لَا    The woman who must suffer  
تَرْضَى نَفْسَهَا بِمَعَاشِرِهِ فَا —    a man whose association  
she does not like....  
Q. Am. (Zy.) 5,25

إِنِّي أُعْطِيكَ مَا تَشْتَهِي نَفْسُكَ    I'll give you anything  
you want. Hak. sul. 19,3

(On the use of نَفْسٌ as a word for a reflexive expression, see page 140.)

A suffixed personal pronoun after a verb that has the same pronoun as subject is also frequently used as an expression of a reflexive action; this construction is especially common in some circumstantial clauses (see Vol. III) and also in some asyndetical noun clauses (see Vol. III):

عَلَى أَنِّي رَأَيْتُنِي مُضْطَرًّا    but I saw myself obliged,  
Hai. sir. 20,6

مَا رَأَيْتُنِي قَطُّ كَمَا أُرَانِي الْآنَ    I never say myself as I  
do now.  
Hus. 'ala. II,53,10

مَنْذُ أَيَّامٍ حَسَبْتُنِي أَدْرَكْتُ سِرَّ    For some days, I have be-  
ذَلِكَ التَّغْيِيرِ    lieved myself in possession  
of the secret for this  
change. Nu'. (Zy.) 33,16

77. It goes without saying that نَفْسٌ is often used with its basic meaning of "spirit," "soul":

حَدَّثَتْهُ نَفْسُهُ    His heart told him....  
'Aww. (Br.) 17,21

C The pronouns of the first and second persons which refer to the parts involved in direct speech always agree in number—and the pronoun of the second person also agrees in gender—with the persons, personalized animals, or inanimate objects to which they refer. These pronouns do not require the noun to be mentioned in advance. Any adjective in attributive or predicative relationship to the pronoun will agree with it in gender and number:

- أَتَرَانَا يَا مَيْمُونُ خَيْرًا مِنْ هَؤُلَاءِ؟ "Maimun [a goat], do you think we are better than they?" Sib. (Br.) 114,19
- يَا مَيْمُونُ يَجِبُ أَنْ تَكُونَ أَكْثَرَ عِفْلًا وَأَنْ تَرْضَى بِمَا نَحْنُ فِيهِ "Maimun [a goat], you must be more sensible and be contented with our situation." Sib. (Br.) 114,22
- مَا أَجْمَلُكَ أَيَّاتُهَا الْآرْضُ! How beautiful you are, O Earth! Gibr. III,215,2
- مَا أَنْتِ أَيَّاتُهَا الْآرْضُ وَمَنْ أَنْتِ؟ What and who are you, O Earth? Gibr. III,219,13

In modern Arabic, the personal pronoun of the second person plural is frequently used in certain expressions of greeting or in more formal ways of speech even when referring to a single person. This usage, however, seems to be restrained to the suffixed form of the pronoun:

- ...الْأَسَاتِذَ سَالِمٍ الْإِخْشِيدِي!...  
السَّلَامُ عَلَيْكُمْ Dr. Salim al-Ikhshidi!...  
Greetings! Mah. qah. 31,19
- السَّلَامُ عَلَيْكُمْ يَا أَخِي! Greetings, brother!  
Mah. zuq. 224,19
- وَرَدَنِي بِكَتَابِكُمُ الْكَرِيمِ الْمُنِيِّ بِجُودِكُمْ  
إِلَى الْبَحْرَيْنِ وَأَنْتُمْ مَزِيمُونَ التَّوْبَةِ  
إِلَى طَرْفِنَا — طَالَمَا كُنْتُ شَتَاةً  
لِلْعِقَابِكُمْ your distinguished letter  
announcing your arrival in  
Bahrein, and that you have  
decided to visit our re-  
gion...we have been de-  
sirous of meeting you for  
a long time.  
Raih. mul. 30,14 ff.

D The personal pronouns of the third person, however, do not offer the same regular uses as those of the first and second. In their agreement with the nouns to which they refer, they follow certain patterns of usage very much like those of the demonstrative pronouns (see page 46f.).

The dual form of the third person is always used when the pronoun refers to a noun in the dual or to two nouns in the singular:

هُمَا أَنَّهُ وَهَذَا الصَّبِيُّ      The two are his mother  
and the boy.  
Hus. ayy. I, 137, 14

(قَطَانٍ) أَحَدُهُمَا سَمِينٌ      (Two cats) One of them  
was fat.  
Raf. wah. I, 56, 4

The pronoun of the third person masculine singular is used when referring to persons, animals, or inanimate things which are of masculine gender and singular in number.

That of the third person feminine singular can refer not only to a feminine singular noun but also to a plural noun designating animals or inanimate objects:

هَلْ هَذِهِ الصِّفَاتُ هِيَ الدَّاتُ  
نَفْسُهَا ؟      Are the attributes the  
essence itself?  
Amin duh. III, 29, 7

أَقْلَبُ الصَّفَحَاتِ وَإِذَا هِيَ بَيْضَاءُ  
خَالِيَةً      I turn the pages and lo,  
they are white and empty.  
Jabr. (Br.) 75, 14

وَمَا هِيَ تِلْكَ الْخَيَالَاتُ وَالْأَحْلَامُ ؟      and what were those images  
and dreams? Nu'. liq. 100, 1

كُتُبُ الْأَدَبِ هِيَ كُتُبٌ مَقْدَسَةٌ      The great books of liter-  
ature are holy books.  
Musa adab. 9, 15

أَمَّا بَعْضُهَا فَكَانَتْ أَصْوَاتَ دِيكَةٍ  
حَقًّا      Some of them were really  
the voices of the cocks.  
Hus. ayy. I, 7, 13

Only seldom do we find the personal pronoun of the third person feminine singular referring to a broken plural designating persons:

الْأَزْهَارُ الَّتِي تُحِبُّكَ مَحَبَّةَ الْأَطْفَالِ  
تُدَى أُمِّهَا<sup>78</sup> flowers which love you as  
children do the breast of  
their mother.  
Gibr. II, 162, 2

Nouns which, strictly speaking, do not designate human beings or inanimate objects may be referred to with the personal pronoun of the third person masculine plural or feminine singular:

لَا نَ الْمَلَائِكَةُ لَا تَبْكِي إِنَّهَا رَقِيقَةٌ  
دَقِيقَةٌ لَا تَتَحَمَّلُ الْبُكَاءَ for angels never cry. They  
are most delicate, they  
cannot tolerate tears.  
Hak. ahl. 133, 1

أَمَلَأَكُنْ نَزَلُوا مِنَ السَّمَاءِ؟ Are they angels come down  
from heaven?  
Gibr. I, 132, 9

E The plural forms of the pronoun are generally used only in reference to persons, and any verb or adjective agreeing with them will follow the rules for agreement of a sound plural referring to persons (see page 56):

الْفُقَرَاءُ وَالْمَسَاكِينُ وَالْمَظْلُومُونَ  
هَمُّ أَهْلِي وَعَشِيرَتِي The poor, the humble, and  
the wretched, they are my  
relatives and my family.  
Gibr. I, 184, 10

أَمَّا الْفَلَاسِيفَةُ فَهَمُّ يَبْحَثُونَ  
الْمَسَائِلَ بَحْثًا مَجْرَدًا As for the philosophers,  
they investigated the  
question in an abstract  
way. Amin duh. III, 18, 3

يَلِاسْتَمَاعٍ إِلَى أَخَوَاتِهِ وَهِنَّ يَتَغَنَّيْنَ listening to his sisters  
singing. Hus. ayy. I, 26, 4

لَا تَهْمُ يَأْخُذُونَ عِلْمَهُمْ مِنَ الْكُتُبِ for they learn from books.  
Hus. ayy. I, 75, 4

78. Agreement in this instance might have been altered through attraction by the word "أَزْهَارُ", "flowers."

*Note* the agreement with the noun of both adjective and personal pronoun:

إِلَى عَادَاتِ الْأُمَمِ الْآخَرَى  
وَتَقَالِيدِهِمْ according to the customs  
and traditions of other  
peoples. Amin duh. I, 106, 10

The plural forms are also found when referring to nouns usually applied to persons even if they are figuratively used with inanimate things:

اللُّغَاتُ السَّامِيَّةُ أَخَوَاتٌ لَا يُعْرَفُ  
لَهُنَّ أُمٌّ The Semitic languages are  
sisters [derived] from an  
unknown common mother.  
Djir. tar. I, 42, 7

Only very seldom is the plural form of the pronoun of the third person used to refer to inanimate objects; in these cases, only the feminine form seems to be found:

أَنَّ الْأَمَانَةَ مِنَ الْبِرِّ وَالْعِفَّةِ هِيَ  
كَمَالُ هَذِهِ الْفَضَائِلِ وَكُلُّهُنَّ  
دَرَجَاتٌ لِحَقِيقَةٍ وَاحِدَةٍ that trust originates in  
piety and integrity. It  
is the perfection of these  
virtues; and they are all  
steps toward the one Re-  
ality. Raf. wah. III, 12, 15

بِرُّ الْوَلَدِ أَمَانَةُ الطَّبَعِ الْمَتَدَبِّ  
وَعِفَّةُ الْمَحِبِّ أَمَانَةُ الْقَلْبِ الْكَرِيمِ  
وَالثَّالِثَةُ أَمَانَةُ الْخَلْقِ الْعَالِي وَهِيَ  
أَسْمَاهُنَّ The piety of the child is  
the trust [founded on] the  
well-bred character; the  
integrity of a lover is  
the trust of a noble heart;  
but there is still the  
third [category of trust],  
the trust of a superior  
character, and this is the  
most sublime of all.  
Raf. wah. III, 13, 1

نِسَاءٌ إِذَا آتَفَسْنَ فِي الْبَحْرِ  
خَيَّلَ إِلَيَّ أَنَّ الْأَمْوَاجَ تَتَشَاخَرُ  
وَتَتَخَاصَمُ عَلَى بَعْضِهِنَّ When women plunge into the  
sea, I imagine that the  
waves are quarreling or  
fighting with each other.  
Raf. wah. I, 48, 18

F The pronoun of the third person singular suffixed to a verb is frequently omitted when its function and relation within the sentence is clear enough to make its use necessary:

قَدْ كَشَفَتْ عَنْ رَأْسِهَا وَمَا كَانَ  
مِنْ عَادَتِهَا أَنْ تَفْعَلَ      She had uncovered her head,  
which was not her custom.  
Hus. ayy. I, 123, 3

إِنْ لَمْ يَفْعَلْ فَهُوَ مِنَ الْهَالِكِينَ      If he does not do it, he  
is irretrievably lost.  
Hak. sheh. 142, 6

لَسْتُ أَفْهَمُ      I do not understand it.  
Hak. sheh. 143, 8

وَلَا خَطَرَ لِي أَنْ أَفْعَلَ      It had not occurred to me  
to do it.  
Maz. (Zy.) 1, 35

إِنَّهُ يَتَزَوَّجُ دُونَ عِلْمِهَا      He was getting married  
without their knowledge.  
Mah. qah. 112, 6

خُذْ أَتِيهَا الرَّجُلُ فَهُوَ لَكَ      Take it, Man, for it be-  
longs to you.  
Manf. sha'. 60, 12

At times, the pronoun seems to be equivalent to a demonstrative:

أَوَلَيْمَةً هِيَ؟      Is that a banquet?  
Manf. mag. 89, 10

هُوَ مَكَانِي أَصْنَعُ فِيهِ مَا شِئْتُ      That is my place, I will  
do in it as I please.  
Raf. wah. III, 6, 5

G Usually the pronoun refers to a noun which has already been mentioned; it may, however, also refer to one still to be introduced:

إِنَّهُ حَقًّا لَشَعُورٌ غَرِيبٌ ذَلِكَ  
الَّذِي —      This was indeed a strange  
feeling which....  
Tay. (Zy.) 9, 25

أَيْنَ هُوَ الْبَلَدُ؟      Where is the king?  
Hak. sul. 21, 6

- بَاطِلَةٌ هِيَ الْإِعْتِقَادَاتُ وَالْتَعَالِيمُ  
الَّتِي — Worthless are the teachings  
and beliefs which....  
Gibr. I, 165, 7
- مَلْعُونَةٌ هِيَ الْأَيْدِي الَّتِي — Cursed by the hands which...  
مَلْعُونَةٌ هِيَ الْأَعْيُنُ الَّتِي — cursed by the eyes which....  
Gibr. I, 150, 14
- هُوَ الْمَسِيحُ شَاءَ لَكُمْ النِّجَاءُ  
Hak. ahl. 17, 11 Christ wanted to spare you.

Frequently, the pronoun in the masculine singular will refer to a following noun clause, which will then function as an explicative apposition to the pronoun (see Vol. III):

- أَهُوَ سَتَجِيبُ أَنْ نَتَّفِقَ يَوْمًا؟  
Hak. sul. 54, 4 Is it impossible for us  
ever to agree?
- إِنَّهُ لَشَرَفٌ عَظِيمٌ أَنْ — It is a great honor that....  
Hak. ahl. 57, 10
- قُلْ هُوَ سُوءُ الْمَوَادَّةِ أَنْ يَظْهَرَ  
سِرُّنَا لِلْمَلِكِ [Rather] say it was unfor-  
Hak. ahl. 17, 1 fortunate that our secret be-  
came known to the king.
- إِنَّهُ يُؤْسِفُنَا أَنْ نُخِيرَكُمْ بِ — We are sorry to inform you  
that.... Mah. qah. 29, 11
- هُوَ مَعْلُومٌ أَنَّ — It is known that....  
Raf. wah. III, 21, 9
- الَّذِي أَطْنَهُ بَلْ أَعْتَدَهُ هُوَ أَنْ  
ذَلِكَ الشَّيْطَانُ عَلِقَ بِحَبِيبِهَا What I think—rather, what  
I am sure of—is that this  
Nu'. liq. 33, 17 devil loves her.

H At this point, we should mention the cases in which the pronoun does not refer to a particular noun still to be introduced, but rather to a following situation. This usage of the third person pronoun is called *ضَمِيرُ الشَّانِ*, "the pronoun of the fact," by Arab grammarians<sup>79</sup>:

79. Strictly speaking, there is no "pronoun of the fact," or "pronoun of general reference" in Arabic. For practical

عَلَى أَنَّهُ زَارَنِي فِي الْيَوْمِ الثَّانِي  
أَرِيبٌ مِنَ الْأَدْبَاءِ

but on the next day a certain learned man visited me. Raih. mul. 25,18

اللَّهُ يَعْلَمُ أَنَّهُ مَا مِنْ أَحَدٍ مِنْهُمْ  
يَعْلَمُ مِنْ نَفْسِهِ أَنْ —

God knows that not a single one of them realizes of his own accord that.... Manf. mag. 25,17

صَحِيحٌ أَنَّهُ نَشَأَ بَيْنَنَا شُعْرَاءُ

It is true that poets have arisen among us. Musa adab. 7,1

خَبَأْنَاهَا مَسْرِعِينَ وَفَتَحْنَا الشَّبَابِيكَ  
كُلَّهَا إِلَّا أَنَّهُ عِنْدَمَا دَخَلَ السُّلْطَانُ  
كَانَ الدَّخَانُ لَا يَزَالُ مُتَشِيرًا فِي  
الْفَرْقَةِ

We concealed [the cigarettes] hurriedly and opened all the windows, but when the Sultan entered, there was still smoke in the room. Raih. mul. 80,19

وَلَكِنَّهُ الْكِتَابُ اسْتَوْجَبَ مِنِّي أَنْ —

but the book forced me to.... Maz. (Zy.) 1,35

وَلَكِنَّهُ الْحُبُّ يَمَلَأُ الْقَلْبَ رَحْمَةً  
وَحَنَانًا

but love fills the heart with compassion and tenderness. Manf. mag. 34,14

The personal pronouns are very frequently used in the function of an emphatic apposition, either to a noun or to another personal pronoun as an appositive repetition. Since the personal pronoun in Arabic has never developed an isolated form in the genitive or accusative, this apposition is always in the nominative case, no matter what the function and case of the noun

reasons, we accept a name which has been introduced by Arab grammarians and generally admitted by Western scholars. In fact, we must consider this use of the pronoun as a product of syntactical contamination caused by its frequent use in certain positions. This would also explain the fact that instances of the "pronoun of general reference" are only found after the particles *لَئِنْ*, *إِنْ*, and *لَئِنْ*.

The contamination could be illustrated as follows:

أَعْتَقِدُ أَنَّهُ قَائِمٌ in combination with أَعْتَقِدُ أَنَّ زَيْدًا قَائِمٌ  
results in أَعْتَقِدُ أَنَّهُ زَيْدٌ قَائِمٌ.



or pronoun to which it refers (see also Vol. 1, § 11)<sup>80</sup>

- أَنَّ النَّفْسَ الشَّعِيرَةَ هِيَ أَجْمَلُ شَيْءٍ فِي الْعَالَمِ      that a poetic soul is the most beautiful thing on earth. Manf. sha'. 4,4
- لَئِنْ الْحُبَّ هِيَ قُوَّةٌ —      For love is a force which... Gibr. I, 114, 13
- عَلَيْكَ أَنْتَ الْإِخْتِيَارُ      The selection is up to you. Hak. sul. 33,5
- لَيْتَنِي أَنَا أَيْضًا كُنْتُ سَيِّحِيَّةً      I wish I also were Christian. Hak. ahl. 31,15
- كَانَ الْعِيدُ فِي الْإِسْلَامِ هُوَ عِيدَ الْفِكْرِ الْعَابِدَةِ      A holiday in Islam was a holy day for meditation and worship. Raf. wah. I, 35,7
- كَانَتْ تَنْتَظِرُهُ هُوَ لَا الْمَسِيحَ      She was expecting him, not Christ. Hak. ahl. 128,7

(For cases of paronomastic repetition, e.g., هُوَ هُوَ هِيَ هِيَ, see page 440.)

Note also the cases in which a pronoun precedes:

- مَلْعُونَةٌ هِيَ الْأَيْدِي الَّتِي —      Cursed be the hands which...  
— مَلْعُونَةٌ هِيَ الْأَعْيُنُ الَّتِي —      cursed be the eyes which...  
Gibr. I, 150, 14

I The use of the pronoun is especially frequent in nominal sentences between subject and predicate when both are defined. This is the pronoun usually called ضَمِيرُ الْفَصْلِ, "the pronoun of separation," by Arabic grammarians and also by Western scholars. The pronoun actually fulfills the same function as shown above, i.e., an apposition which emphasizes the given noun or expression as being the subject (see Vol. 1, § 11):

80. Note the particle إِيَّا is only used either in connection with a verb or a verbal noun, or in some interjectional constructions (see page 207).

- كَانَ إِسْمَاعِيلُ هُوَ الْإِبْنُ الْوَحِيدُ Isma'il was the only son.  
Hai. sir. 87,6
- الْتَلِفُونُ هُوَ الْقَوَادُ الثَّانِي فِي هَذِهِ الشَّعَّةِ The telephone was the other  
Mah. qah. 145,3
- أَنَّهُ هُوَ صَاحِبُ الْإِرَادَةِ وَالرَّأْيِ وَالْقُوَّةِ that he is the one with  
Q. Amin (Zy.) 5,38

Its actual use seems to be obligatory only when the subject is a demonstrative pronoun taking a noun defined by the definite article as the predicate:

- هَؤُلَاءِ هُمُ الْعُلَمَاءُ These were the *ulamas*.  
Hus. ayy. I,84,13
- تِلْكَ هِيَ الشُّكْلَةُ That is the problem.  
Hak. (Br.) 40,24
- هَذَا هُوَ النَّامُوسُ That is the law.  
Gibr. I,132,13
- وَكَانَتْ هَذِهِ هِيَ الدَّعْوَةُ إِلَى الْعَمَلِ and this was the dinner  
Hus. ayy. I,36,1

The pronoun may be used even when a "separation" is not necessary:

- هَذِهِ هِيَ حِكَايَتِي This is my story.  
Gibr. I,122,10

since "this story of mine," etc., would have to be *هَذِهِ حِكَايَتِي* (see Vol. I, § 11).

The personal pronoun of the third person may be used with this function of "separation" even in cases in which the subject is not in the third person:

- أَنَا هُوَ الْمَجْرِمُ أَنَا هُوَ الْكَافِرُ I am the culprit. I am  
the heretic.  
Gibr. I,187,1
- أَنَا هُوَ ذَلِكَ الشَّرِيرِ I am the wicked one.  
Gibr. I,187,3

أَنَا هُوَ الْقَلْبُ الْبَشَرِيَّ I am the human heart.  
Gibr. II, 114, 13

Compare with:

أَنَا الْقَلْبُ الْبَشَرِيَّ I am the human heart.  
Gibr. II, 115, 1

J This emphatic apposition of the personal pronoun of the third person is quite frequently used with a resumptive function, e.g., in nominal sentences:

a) when the subject is modified by long specifications:

الْمَرْأَةُ مِنْ وَقْتٍ وَلَدَتْهَا إِلَى يَوْمِ  
مَاتَتْهَا هِيَ رَقِيقَةٌ From the moment of her  
birth to the day of her  
death, woman is a slave.  
Q. Amin (Zy.) 5, 30

تَزْوِجُ الْمَرْأَةِ بِرَجُلٍ تَجْعَلُهُ وَغَرْمَانَهَا  
حَقَّ التَّخْلِصِ مِنْهُ مَعَ إِطْلَاقِ الْإِرَادَةِ  
لِلرَّجُلِ فِي إِسَاكِيهَا وَتَسْرِيجِهَا كَيْفَ  
يَشَاءُ هُوَ اسْتِعْبَادٌ حَقِيقِي True enslavement is to  
marry a woman to a man  
whom she does not know  
and to take away from her  
the right to divorce him,  
[thereby] giving the man  
absolute power to detain  
or to dismiss her as he  
pleases. Q. Amin (Zy.) 5, 26

الْمَجْرِمُ الْأَكْبَرُ فِي هَذِهِ الْقَضِيَةِ هُوَ  
أَخِي سَلِيمُ The biggest criminal in  
this case is my brother,  
Selim. Nu'. liq. 86, 9

b) when the subject is a pronominal relative clause:

الَّذِي أَظُنُّهُ بَلَّ أَعْتَدُهُ  
هُوَ أَنْ — What I think — rather, what  
I am sure of — is that....  
Nu'. liq. 33, 17

الَّذِي نُرِيدُ أَنْ نُوَكِّدَهُ دَوْمًا هُوَ  
أَنْ — What we always assert is  
that.... 'Af. (Br. II) 106, 21

كُلُّ مَا أَسْتَطِيعُهُ هُوَ أَنْ — All I can do is to....  
Qud. (Br.) 49, 9

كُلُّ مَا حَدَثَ إِنَّمَا هُوَ تَغْيِيرٌ فِي  
رَأْسِ الْحُكْمِ

All that happened was a change in the principles of government.  
'Aqq. (Br.II) 139,7

c) to give an adjectival relative sentence a function equivalent to that of a pronominal one (see Vol. III):

الْعَرَبُ هُمُ الَّذِينَ حَمَلُوا لُغَتَهُمْ  
حَيْثُ يَسْكُونُونَ

The Arabs were the ones who brought their language with them wherever they settled. Amin duh. I, 305,7

لَيْسَتْ الْأَسْبَابُ هِيَ الَّتِي تَنْقُصُنِي

Good reasons are not what I lack. Hak. sul. 50,13

لَيْسَ جَمَالُكَ هُوَ الَّذِي أُسْرِنِي

It wasn't your beauty that made me a prisoner.  
Hak. sul. 45,7

كَانَتْ حَاجَتُهُ الْأُولَى مِنَ النَّاجِيَةِ  
التَّرْبِيَةِ هِيَ إِلَى مُكَافَعَةِ الْجَهْلِ

The first need from the educational standpoint is to fight ignorance.  
Zur. (Br.II) 15,1

كَثَرُ هُمُ الَّذِينَ —

Many are those who....  
Gibr. I, 165,3

d) to give an interrogative and a relative pronoun the possibility of expressing the gender or the number of the noun to which they refer, otherwise not possible in Arabic (see Vol. I, § 43 and Vol. III):

مَا هُوَ مَوْقِفُ الْإِسْلَامِ مِنَ التَّقَدُّمِ  
الْيَوْمِ ؟

What is Islam's attitude today toward progress?  
Zur. (Br.II) 146,26

مَنْ هُوَ أَوَّلُ مَنْ قَالَ شِعْرًا ؟

Who was the first one to recite a verse?  
Djir. tar. I, 17,20

مَا هِيَ الشَّرِيعَةُ ؟

What is law?  
Gibr. I, 133,4

مَنْ هُمْ أَهْلُكَ ؟

Who are your kin?  
Gibr. I, 184, 7

وَمَا هِيَ تِلْكَ الْخَيَالَاتُ وَالْأَحْلَامُ ؟

and what were those images  
and dreams?  
Nu'. liq. 100, 7

مَنْ هُمْ فِي شَيْءٍ ظُرُوفِي

who are in the same cir-  
cumstances as I.  
Kam. (Zy.) 4, 32

Vol. III)<sup>e)</sup> when the predicate is a noun clause (see

هَذِهِ الْحَقِيقَةُ هِيَ أَنَّ —

The fact is that....  
Hai. sir. 66, 15

وَلَكِنَّ مَا أَخْشَاهُ هُوَ أَنَّ —

but what I am afraid of  
is that....  
Qud. (Br.) 69, 10

XI PARONOMASIA



## § 179 PARONOMASIA

Under the name of paronomasia or *figura etymologica* the syntactical relationship between two or more cognate words with the same or related meaning is understood.<sup>81</sup>

This usage, even though not frequent in European languages, is certainly not unknown, especially in poetic expressions where it has the purpose of achieving a rhetorical effect.

In all Semitic languages and particularly in Arabic the use of paronomastic expressions is, in comparison with European languages, extremely common and their use goes beyond the field of rhetoric to enter into that of syntax. The paronomastic expressions in the Semitic languages are utilized not only for a rhetorical and stylistic effect, but also to express ideas and aspects even in the simplest manners of speech. Some paronomastic constructions are used merely as the only possibility the language has for certain expressions which it otherwise has no way of stating.

In Arabic, there is practically no syntactical relationship between words that do not have a paronomastic counterpart. Naturally, not all are equally common or equally important from the syntactical point of view.

In the following paragraphs, we shall limit ourselves to presenting the most important and most frequent cases of paronomastic constructions.

81. Although not dealing exclusively with paronomasia in Arabic and then only in medieval Arabic, H. Reckendorf's Über Paronomasie in den semitischen Sprachen (Giessen, 1909), is of great interest for the study and understanding of this construction.



A In a nominal sentence, subject and predicate are the same in order to express the undoubted identity of the subject in and of itself or in its characteristics or qualities:

أَنْتَ أَنْتَ وَأَنَا أَعْرِفُ مَنْ أَنْتَ  
You are as you are, and I know who you are.  
Nu'. liq. 17,17

أَنْتَ دَائِمًا أَنْتَ لَا تَتَغَيَّرُ  
You are always the same; you never change.  
Hak. sheh. 151,12

الآنَ لَا رَيْبَ عِنْدِي فِي أَنَّهُمْ هُمْ  
Now I have no doubt that they are the very same ones. Hak. ahl. 49,4

لَكَانَ شَأْنُهُمْ مَعِيَ ذَلِكَ الشَّأْنَ  
Their attitude toward me had been exactly the same.  
Manf. sha'. 281,14

أَمَّا الْحَدِيثُ فَهُوَ هُوَ  
As for the *hadith*, it was the same one.  
Hus. ayy. I, 135,8

الْحَالُ هِيَ هِيَ  
The situation was exactly the same. Nu'. liq. 31,4

Note the following:

أَنَّ الدَّوْلَةَ الْأُمِّيَّةَ نَفَسَهَا وَهِيَ  
هِيَ كَانَتْ الْحَرَكَةُ الْعِلْمِيَّةُ وَ—  
فِي آخِرِهَا أَرْقَى مِنْهَا فِي أَوَّلِهَا  
that in the Umayyad dynasty itself, the scientific movement was more fully developed at its conclusion than it was at its beginning. Amin duh. I, 2, 17

There is frequently no other reason for this use of the paronomastic construction than that of avoiding the difficulty that Arabic still encounters with some expressions because of its lack of independent possessive and indefinite pronouns:

وَتِلْكَ الرِّسَالَةُ — كَانَتْ رِسَالَتَكَ  
and those letters...were yours. Manf. sha'. 276,12

الذَّنْبُ ذَنْبِي  
It is my fault.  
Hak. sul. 11,6

الْبَرْلَمَانُ فِي ذَلِكَ شَأْنُهُ شَأْنُ  
الْمَوْسَّاتِ الْآخَرَى

In this matter, the parliament is like any other institution. Mah. qah. 46,10

Note also the following:

أَمَّا النَّاقَةُ فَأَسْمَائُهَا ٢٥٥ أَسْمًا

as for the female camel, it has 255 names.  
Djir. tar. 54,2

(See also examples on page 102.)

B In a verbal sentence, subject and verb are cognates in order to express an indefinite subject "somebody," "someone," etc. Normally, in such constructions, the subject is the active participle of the verb used. It may be in the singular or plural and is frequently undefined:

مَا يُنْشِدُهُ الْمُنْشِدُونَ أَثْنَاءَهُ

what some people recited during it.  
Hus. ayy. I, 27,6

قَدْ حَدَثَ حَدَثٌ فِي أُسْرَتِهِ

Something had happened in his family.  
Hus. ayy. II, 177,5

حَتَّى لَا يَغْبُتُ بِهَا عَابِتٌ

so that nobody could make any mischief.  
Hak. yaum. 91,15

لَمْ يُوجِدْهَا مُوجِدٌ

Nobody has invented it.  
Hus. (Br. II) 80,12

هَتَفَ بِهِ هَاتِفٌ —

A voice called out to him.... Tai. (Br.) 127,17

وَلَوْ سَأَلَهُ سَائِلٌ —

If somebody should ask him.... Ayy. (Br.) 26,22

But it can also take the definite article:

بَكَى الْبَاكُونَ وَأَعْوَلَ الْمُعْوِلُونَ

Some cried and some wailed.  
Manf. mag. 26,15

فَقَدْ كَانَ قَوْقُ مَا يَحْتَمِلُ الْمُحْتَمِلُ

for it was beyond anyone's endurance. Manf. mag. 34,16

رَقَصَ الرَّاقِصُونَ Some people danced.  
Mah. qah. 94,11

وَقَدْ يَسْمَعُ السَّامِعُ and, there, one might  
hear.... Manf. sha'. 20,11

When the participle is determined by a suffixed pronoun, it has the meaning of "one of":

قَدْ قَالَ قَائِلُهُمْ One of them said....  
Hus. 'ala. II,195,16

Also note the following cases:

قَدْ شَاعَتْ لَهُ شَائِعَةٌ It was rumored about him....  
Hak. yaum. 41,18

بِأَيِّ أُمْنَائِهَا تَنْزِلُ النَّازِلَةُ to which of her sons the  
calamity had befallen.  
Hus. ayy. 129,13

A paronomastic subject may also be used in certain expressions about time:

لَمَّا أَصْبَحَ الصُّبْحُ On the following morning....  
Hai. sir. 268,14

C When the verb and the accusative object are cognates and the accusative object is undefined, the object either paraphrases an indefinite pronoun, "somebody," "something," or simply expresses an indefinite construction:

أَنَّ الْفُرْسَ — زَادُوا فِيهِ زِيَادَاتٍ that the Persians...added  
كثيرة many passages to it.  
Amin duh. I,233,3

عَمِدَ لَهُ فِي كُلِّ عَامٍ عِيدًا They celebrated a feast  
in his honor every year.  
Gibr. II,106,17

When the accusative object is determined either by the definite article or by a suffixed pronoun referring to the subject, it expresses the fact that the subject is performing its natural or customary

function or activity<sup>82</sup>:

يَصْنَعُ الْمَاءُ صُنْعَهُ فِي الطَّبِيعَةِ  
فَتُخْرِجُ تَهَايِلَ النَّبَاتِ

Water fulfills its functions in nature and so it causes the flourishing of plants. Raf. wah. I,39,13

حَتَّى لَكَانَ الدَّوَاءُ — قَدْ فَعَلَ  
فَعَلَهُ

as if the medicine...had had its effect.  
Hai. sir. 502,16

صَاحَ صِيْحَتَهُ الْمَأْلُوفَةُ —

He shouted as usual....  
Hus. ayy. I,43,5

The suffixed pronoun may refer to a noun other than the subject, in which case the meaning will be equivalent to that in the examples given above, but the action will be attributed to the noun expressed by the suffix:

قَدْ أَعَدَدْنَا لِكُلِّ شَيْءٍ عَدَّتَهُ

We have prepared for every eventuality [we have prepared for everything its (necessary) preparation].  
al-Raf. (Zy.) 19,24

حَدَا حَدْوَهُ كُتِّبَ كَثِيرُونَ

Many writers imitated him.  
Amin duh. I,231,6

جَدِيرٌ بِهِ أَنْ يَصْنَعَ صَنِيعَهُمْ

It was appropriate for him to do as they did.  
Hai. sir. 237,8

بَلْ حَلَّتْ مَحَلَّ الدَّوْلَةِ الرُّوسِيَّةِ  
الْقَصْرِ

Rather, it replaced the Russian Czarist regime.  
Hus. (Br.II) 77,13

82. This is also the meaning with a paronomastic accusative after an intransitive verb:

سَارَ الزَّمَنُ سِيرَتَهُ

Time passed.  
'Aww. (Br.) 1,18

Cf. page 444.

يَحْلُونَ مَحَلَّ الْعَادَاتِ الْعَرَبِيَّةِ  
عَادَاتٍ فَارِسِيَّةٍ

They substituted Persian customs for the Arabic.  
Amin duh. I, 110, 13

فَلَمَّا جَاءَ الْمُتَمَسِّمُ أَحْلَى التُّرْكَ  
مَحَلَّ الْفُرسِ

When al-Mu'tasim arrived, he replaced the Persians with Turks.  
Amin duh. I, 44, 12

D The verb and the adverbial accusative can also be cognates.<sup>83</sup> The adverbial accusative is called *الْمَفْعُولُ الْمَطْلُوقُ*, "absolute accusative," by Arabic grammarians and it is used either *لِلتَّأْكِيدِ*, "for strengthening," or *لِلتَّعْظِيمِ*, "for magnifying," the idea expressed by the verb.

The paronomastic adverbial accusative is usually undefined and can be used with both transitive and intransitive verbs:

أَكَادَ أَجُنُّ جُنُونًا

I nearly went completely crazy. Hak. ahl. 84, 7

إِنَّمَا يَقْرِبُ ذَلِكَ تَقْرِيْبًا

He could only [remember it] approximately.  
Hus. ayy. I, 3, 3

But it may also be defined by the definite article:

إِنَّمَا كَانَ يَخَافُ الْخَوْفَ كُلَّهُ  
أَصْوَاتًا أُخْرَى

He was very much afraid of other voices.  
Hus. ayy. I, 8, 3

كَيْفَ اسْتَطَعْتَ أَنْ تَنْقَلِبَ هَذَا  
الْمَنْقَلَبَ ؟

How could you change to such an extreme?!  
Hak. ahl. 74, 8

إِنِّي أَخَافُ عَلَيْهَا الْخَوْفَ كُلَّهُ أَنْ —

that I greatly fear for her.... Manf. sha'. 136, 7

When the adverbial accusative is undefined but has the *ة* ending, that is to say, when it is a *no-men unitatis*, *إِسْمٌ مَوْفَرَّةٌ*, or when it is a plural, it expresses a numerical determination:

83. This is also usually called "internal accusative" or "cognate accusative"; the latter name, however, is less properly used, since it also applies to the cognate accusative object (see page 442).

لَا أَخْطُو خُطْوَةً إِلَيْهَا I would not go a single  
step in its direction.  
Raih. mul. 73,11

قَهَقَ قَهَقَةً طَوِيلَةً He gave a long laugh.  
Manf. sha'. 49,8

When a paronomastic adverbial accusative is defined by a following genitive, it expresses a comparison or a special relationship which can be modal, temporal, etc.:

طَرَدْتُهَا مِنْ هُنَا طَرْدَ الْكَلَابِ I threw her out as one would  
a dog. Tai. (Zy.) 34,10

خَرَجْتُ مِنْ مَنْزِلِ رَشِيدِ نَعْمَانَ I left the house of Rashid  
Nu'man as a prisoner would  
خُرُوجَ الْأَسِيرِ مِنْ سِجْنِهِ his prison. Gibr. I,122,1

إِنَّكَ لَوْ عَرَفْتَهُ مَعْرِفَتِي إِيَّاهُ — if you had known him as I  
did.... Manf. sha'. 254,15

حَزَنَ مُحَمَّدٌ لِمَوْتِ جَدِّهِ حَزْنَ  
لِمَوْتِ أُمِّهِ Mohammed was as sad because  
of his grandfather's death  
as he had been because of  
his mother's.  
Hai. sir. 114,2

حَتَّى أَعِيشَ فِيهَا عَيْشَهَا in order to live and to  
وَأَمُوتَ مَوْتَهَا die in it as she did.  
Manf. (Zy.) 30,44

مَا دَهَشْتُ فِي قَطْرِ مِنَ الْأَقْطَارِ In none of the countries  
أَلَّتِي زَرْتُهَا دَهْشَتِي أَوَّلَ يَوْمٍ I have visited was I so  
فِي هَذِهِ الْجَزِيرَةِ amazed as I was my first  
day on this island.  
Raih. mul. 198,12

E Frequently the paronomastic noun appears in the genitive case after a noun in the adverbial accusative as the second part of a genitive construction. In these instances, the meaning varies according to the nature of the noun governing the genitive.

This usage can be found after abstract nouns and those of general meaning:

- نُؤْمِنُ بِهِمَا كُلَّ الْإِيمَانِ We believe in them wholeheartedly. Amin (Zy.) 7,9
- لَكِنَّهَا تَخْتَلِفُ تَمَامَ الْإِخْتِلَافِ فِي الشَّقَافَةِ but they vary completely in education. Sa'. (Zy.) 6,4
- أَلَجَّ كُلَّ الْإِلْحَاحِ فِي تَسْلِيمِهَا لَكَ يَدَا بَيْدٍ He insisted strongly that I should deliver it to you in person. Nu'. liq. 85,5
- أَمَامَ دَارٍ يَعْرِفُهَا حَقَّ التَّعْرِيفِ in front of a house which he knew very well. Tai. (Zy.) 34,42
- أَسَفْتُ لِدُلكَ غَايَةَ الْأَسَفِ I am very sorry. Mah. qah. 42,1
- and after elatives, especially those of general meaning:
- كَانَ يَخَافُ أَشَدَّ الْخَوْفِ أَشْخَاصًا He very much feared some apparitions. Hus. ayy. I, 8,9
- فَإِنِّي أَخْشَى أَشَدَّ الْخَشْيَةِ إِلَّا — For I am very much afraid that.... Hus. 'ala. II, 205,14
- Quite often a paronomastic accusative is modified by an adjective as a way of compensating for the lack of modal adverbs in Arabic. The accusative is frequently indefinite:
- نَظَرَ إِلَى مُنْقَذَتَيْهِ لِأَوَّلِ مَرَّةٍ نَظْرَةً لَطِيفَةً مَحْزَنَةً He looked at his deliverers for the first time in a soft, sad way. Gibr. I, 159,8
- كُنْتُ أَحْسَسُ يَوْمَ الْعِيدِ إِحْسَاسًا مَهْمًا The day of the feast I had a vague feeling. Fur. (Zy.) 24,20
- إِنَّهُ لَا يَسْتَطِيعُ الْآنَ أَنْ يَحْكُمَ فِي ذَلِكَ حُكْمًا صَادِقًا that he now cannot make an objective judgment about it. Hus. ayy. I, 17,5
- بَكَتُ بَكَاءً مُرًّا She wept bitterly. Gibr. II, 150,1

سَكَتَ سَكُونًا طَوِيلًا    He kept silent a long  
while. Nu'. liq. 77,6

صَتَّ صَمَاتًا طَوِيلًا    He kept silent a long  
while. Manf. sha'. 283,6

It may also be found defined by the definite article:

رَأَيْتَهَا تَضَحُّكَ الْقَحَّكَ السُّتَعَى    I saw her laughing shame-  
fully. Raf. wah. I, 112,9

F At times the cognate accusative is missing, being represented only by its modifying adjective. In such cases, it can be considered as an adverbial (see page 245) and the construction actually an elliptical one:

إِنَّا قَدِ آتَنَّاكَ طَوِيلًا    We have been waiting for  
you a long time.  
Hak. ahl. 57,4

G The paronomastic accusative may be more closely determined by an adjectival relative sentence. In this case, the construction has a qualitative meaning of "as," "in such a manner as":

نَظَرَ مُحَمَّدٌ إِلَيْهِ نَظْرًا دَلَّ عَلَى    Mohammed looked at it [in  
أَنَّهُ يُرِيدُهُ    such a manner as] to in-  
dicate that he wanted it.  
Hai. sir. 504,5

زَفَرَتْ زَفْرَةً كَادَ يَنْقَطِعُ لَهَا    She gave a sigh which al-  
قَلْبُهَا    most cut her heart to  
pieces. Manf. (Zy.) 30,14

إِنِّي أَحْبَبْتُكَ حُبًّا مَا أَحَبَّهُ    I loved you as no one  
أَحَدٌ مِنْ قَبْلِي أَحَدًا    loved anyone before.  
Manf. sha'. 237,14

إِنَّهُ يُحِبُّنِي حُبًّا لَا يُحِبُّهُ    that he loves me as no-  
أَحَدٌ أَحَدًا    body else loves anyone.  
Manf. mag. 107,5

إِنَّهُ يُحِبُّهَا حُبًّا يَمْلِكُ عَلَيْهِ    He loved her with a love  
قَلْبُهُ وَنَفْسُهُ    that possessed heart and  
soul. Mah. qah. 18,18



- قَدِ اَزْدَهَرَتْ بِتِلْكَ اَلْعَضَارَاتِ — These cultures flourished  
 اَزْدَهَارًا مَا يَزَالُ حَتَّى اَلْيَوْمِ in such a way that they  
 مَوْضِعَ دَهْشَةِ اَلْعَالَمِ وَاِعْجَابِهِ are still an object of  
 the world. Hai. sir. 67,2

H The adverbial paronomastic accusative can also be used after verbal nouns, participles, and adjectives:

- وَلَكِنَّهُ عَاجِزٌ كُلُّ اَلْعَجْزِ اَنْ — although he was absolutely  
 unable to....  
 Hus. ayy. I,16,16
- كَانَتْ حَيَاتُهَا اِلَاجْتِمَاعِيَّةً مُخْتَلِفَةً كُلُّ اَلِاخْتِلَافِ Their social life was  
 completely different.  
 Amin duh. II,4,22
- لَقَدْ اَصْبَحْتُ اَلْآنَ رَاضِيًا عَنْ نَفْسِي كُلِّ الرِّضَا Now I am completely satis-  
 fied with myself.  
 Manf. sha'. 95,4
- بَعِيدٌ كُلُّ اَلْبُعْدِ very far.  
 Amin duh. I,104,16
- هِيَ حَرِيصَةٌ كُلُّ اَلْحَرِصِ عَلَى اَنْ — She took special pains  
 to.... Hind. (Zy.) 32,11
- بَارِدٌ شَدِيدٌ اَلْبُرُودَةِ وَحَارٌ شَدِيدٌ اَلْحَرَارَةِ very cold, very hot.  
 Amin duh. I,8,17
- هَتَانِ اَلْعَيْنَانِ اَلصَّافِيَتَانِ صَفَاءُ هَذَا اَلْمَاءِ these two eyes, limpid as  
 this water.  
 Hak. sheh. 42,8
- يَقْطَعُونَهُ قِطْعًا طَوِيلًا عَرِيضَةً بَعْضُ اَلْعَرْضِ They cut it into long  
 strips of some width.  
 Hus. ayy. I,111,3
- فِي سَمَوِ النَّفْسِ سُمُوًا لَا يَلْفُهُ اَحَدٌ with a spiritual nobility  
 such as no one else can  
 achieve. Hai. sir. 422,22

I The adverbial accusative does not have to be derived from the same verbal form as the verb or the verbal noun performing the governing function. It is sufficient that it be a cognate with an equivalent or related meaning:

- تَنَهَّدَ تَنَهِيدَةً عَمِيقَةً      He drew a deep sigh.  
Gibr. I, 158, 14
- قَالَ مُتَكِدِّرًا بَعْضُ الْكَدْرِ —      He said, with some annoyance.... Mah. zuq. 45, 13

J Paronomasia between the subject and the object of the verb is used to express the reciprocal idea of "each other":

- لَا يَسْأَلُ حَمِيمٌ حَمِيمًا      Not even close friends will  
ask [help] of each other.  
Hai. sir. 5, 13
- فِي ظَلَامِ اللَّيْلِ يَنَادِي بَعْضُنَا  
بَعْضًا      In the darkness of the  
night, we call to each  
other. Gibr. II, 73, 3
- إِنِّي أَحَبَبْتُكَ حُبًّا مَا أَحَبَّهُ  
أَحَدٌ مِن قَبْلِي أَحَدًا      I loved you as no one  
loved anyone before.  
Manf. sha'. 237, 14
- وَلَا عَيْبَ أَنْ يُحَدِّثَ الْجَارُ  
جَارَتَهُ      There is nothing wrong  
with one neighbor's talking  
to another. Mah. zuq. 55, 5

K An adjective used as a paronomastic modification of a noun emphasizes the qualities expressed by the noun:

- كَانَتْ جَدَّتِي شُغْلِي الشَّاعِلُ مُنْذُ  
عُدْتُ مِنَ الْمَدْرَسَةِ      My grandmother was my  
greatest concern after I  
returned from school.  
Qal. (Zy.) 21, 9
- يَتَّصِلُ بِالطَّرِيقِ الْعَامِّ الطَّرُوقِ      joining with the main  
road. Maz. (Zy.) 10, 7
- الْعَجَبُ الْعَجَابُ      the strangest thing.  
Hak. sul. 86, 10
- الْبَقِيَّةُ الْبَاقِيَةُ      the very last [remaining]  
thing. Manf. (Zy.) 30, 36
- فِي تِلْكَ اللَّيْلَةِ اللَّيْلَاءِ      during this very dark  
night. 'Aww. (Br.) 20, 16

قَدْ لَقَيْتَ فِي ذَلِكَ جَهْدًا جَهْدًا I had encountered great  
difficulty in this.  
Hus. (Br.) 101,4

إِلَى ظِلِّ ظَلِيلٍ to a very dark shadow.  
Manf. sha'. 282,1

L A paronomastic attribution may be paraphrased by means of a paronomastic genitive construction:

كَانَ مَا يَكْتُبُهُ لِلْخَاصَّةِ بَلْ  
أَخَصِ الْخَاصَّةِ What he wrote was for the  
elite, and then only for  
the upper elite.  
Musa (Zy.) 2,16

وَلَكِنَّهَا نِعْمَةٌ التَّعَمُّ It is a great blessing.  
Mah. zuq. 46,8

السُّلْطَانُ عَبْدُ الْعَزِيزِ الْبَكْرُ  
السَّكْرِينِ دَائِمًا Sultan 'Abd al-'Aziz was  
always the first of all  
to get up in the morning.  
Raih. mul. 46,10

إِنَّكَ أَرْحَمُ الرَّاحِمِينَ You are most compassionate.  
Manf. mag. 68,4

أَنَّ هَذِهِ هِيَ شُكْلَةُ الشَّاكِلِ that this is most difficult,  
Amin duh. III,55,9

M A paronomastic prepositional phrase with مِنْ, modifying an indefinite noun, emphasizes the idea of indetermination:

فِي لَيْلَةٍ مِنْ لَيَالِي الصَّيْفِ  
الْحَمِيدَةِ — On one pleasant summer  
night.... Maz. (Zy.) 10,2

شَاعِرٌ فَرَنْسِيٌّ مِنْ شُعَرَاءِ الْقَرْنِ  
السَّابِعِ عَشَرَ a French poet of the  
seventeenth century.  
Manf. sha'. 7,3

فِي عِمَارَةٍ قَدِيمَةٍ مِنْ عِمَارَاتِ  
شَارِعِ مُحَمَّدٍ عَلِيٍّ in a certain old building  
on Muhammad 'Ali street.  
Kam. (Zy.) 4,16

It is also used with negative statements:

لَمْ يَكُونِ وَحْدَهُ سِيَاسِيَّةً فِي وَقْتِ  
It never produced a political unity.  
Hus. (Br.II) 78,11

N A paronomastic repetition of a substantive frequently has no other function than that of compensating for the lack of independent possessive and indefinite pronouns in Arabic (see also page 120f.):

فِي أَرْضٍ غَيْرِ أَرْضِهِمْ in a land different from theirs. Zur. (Zy.) 18,24

كَانَتْ حَيَاتُهُ حَيَاةَ سَفَكٍ لِلدَّمَاءِ His life was one of bloodshed. Amin duh. I,108,7

لَا تَقَعُ عَلَى حُسْنِهَا عَيْنٌ غَيْرَ عَيْنِهِ  
وَلَا تَسْمَعُ رَنَّهُ صَوْتَهَا أَنْفٌ غَيْرَ أَنْفِهِ  
Only he sees her beauty and hears her voice [no eye but his, no ear but his]. Manf. mag. 110,9

لَا أَتَى لَا أَعْتَقِدُ أَنَّ عَهْدًا مِثْلَ  
عَهْدِكَ الْغَايِرِ وَوَدًّا مِثْلَ وَدِّكَ  
الْكَاذِبِ يَسْتَحِقُّ أَنْ —  
For I do not believe that a vow like the faithless one of yours and a love like your false one deserve that....  
Manf. (Zy.) 30,29

أَهْلِي وَأَهْلَكُمْ my people and yours. Gibr. III,91,9

لَرْبَمَا كَانَ أَلْحَالُ غَيْرِ أَلْحَالِ It might have been a different thing. Mah. qah. 156,6

هُمْ أَصْدِقَائِي وَأَنَا صَدِيقُهُمْ We are friends. Raih. mul. 52,6

هَذَا أَلْعَالَمُ لَيْسَ عَالَمَنَا This world is not ours. Hak. ahl. 68,3

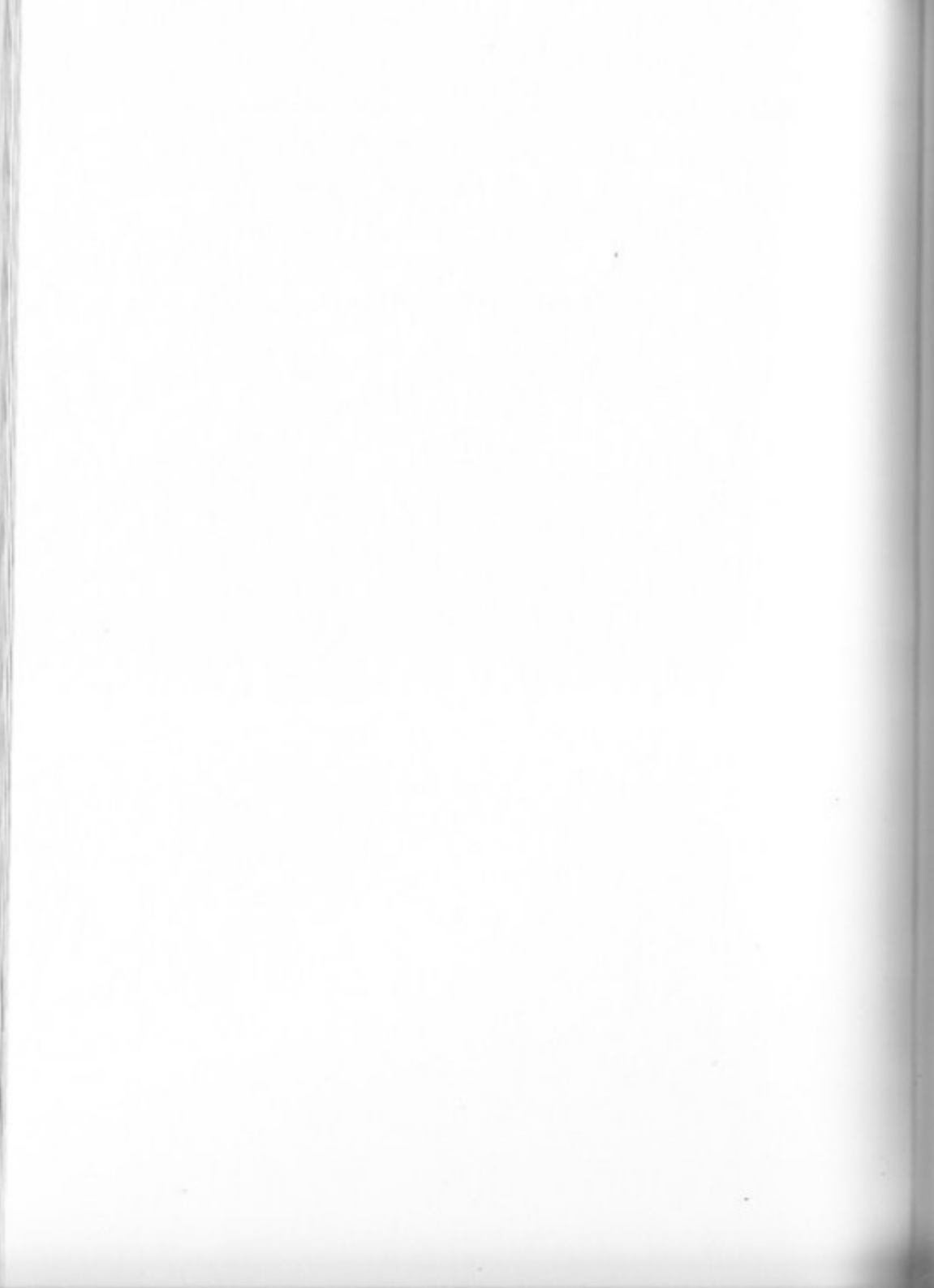
وَتِلْكَ الرِّسَالُ — كَانَتْ رِسَالُكَ and those letters...were yours. Manf. sha'. 276,12

حَتَّى أُمِّهَا لَيْسَتْ بِأُمِّهَا Even her mother was not hers. Mah. zuq. 295,18

*Note* also the following:

أَمَّا النَّاقَةُ فَاسْمُهَا ٢٥٥ اسْمًا      as for the she-camel, it  
has 255 names.  
Djir. tar. 54,2

XII ANACOLUTHON



Arabic frequently interrupts the natural grammatical construction of a sentence in order to give priority to a specific noun.<sup>84</sup>

In such cases, the noun in question is isolated from the construction and brought to the beginning of the sentence in the nominative case or placed in the accusative after the particles *لَكِنَّ*, *أَنَّ*, *إِنَّ*, regardless of its function within the sentence. The isolated noun is represented in its proper rôle by an appropriate personal pronoun. This pronoun is called *رَابِطٌ*, "tie," or "binder" by Arab grammarians.

Since the specific function of this construction is to achieve a special emphatic effect upon a given noun, it is consequently found quite often when the logical subject—the noun about which the assertion is made—is not, at the same time, the grammatical subject; thus the logical subject would have a secondary function and position within the sentence. However, the construction can also be used when the grammatical subject is the logical one as well in cases in which the structure of the Arabic sentence would require a secondary position for the subject.

We present the following as construction patterns in anacoluthon:

- |    |                     |                                   |
|----|---------------------|-----------------------------------|
| a) | زَيْدٌ هُوَ مَرِيضٌ | Zaid [he—nobody else] is sick.    |
| b) | زَيْدٌ مَاتَ هُوَ   | Zaid [no one else] died.          |
| c) | زَيْدٌ لَهُ كِتَابٌ | Zaid [is the one who] has a book. |

84. On anacoluthon see Reckendorf, *Synt.*, p. 366 ff.; M. M. Bravmann, *Studies*, 3, prefers to call it "isolated natural subject."



- d) زَيْدٌ هَذَا كِتَابُهُ This is Zaid's [no one else's] book.
- e) زَيْدٌ قُلْتُ لَهُ To Zaid I said.
- f) زَيْدٌ رَأَيْتُ أَبَاهُ I saw Zaid's father [Zaid is the one whose father I saw].
- g) زَيْدٌ ضَرَبَهُ عُمَرُ Zaid, him has Omar struck.

In all of these constructions, the subject could be in the accusative case after *لَكِنْ*, *أَنْ*, and *إِنَّ*. (For cases of anacoluthon with *أَنَا*, see Vol. III.)<sup>85</sup>

One cannot deny the existence of anacoluthon when the isolated noun functions as the subject (refer to *a* and *b* above), as can be seen in more elaborate constructions. However, in the simpler ones Arab grammarians and frequently Western scholars also seem to give more importance to the presence of the pronoun, which thus becomes the "pronoun of emphasis," *ضمير التأكيد*.

In a verbal sentence (see *b* above), the personal pronoun referring to the isolated noun is often omitted, since the verb itself establishes a sufficiently clear relationship to the subject. Thus it frequently happens that simple cases of anacoluthon of a subject cannot be structurally distinguished from cases of simple inversion in a verbal sentence (see Vol. I, § 12).

The fact that an anacoluthon must not be understood as a case of inversion in the sentence word order can be seen if we compare the anacoluthon patterns given above with the following cases of inverted word order:

- إِيَّاهُ يُكَبِّرُونَ وَلَهُ يَرْكَعُونَ Him they glorify, exalt,  
وَيَسْجُدُونَ and worship.  
Hai. sir. 527,2

85. A noun anacoluthon can also be found after *إِذَا*, although this is not very common:

- نَقَلْتُ نَظْرِي إِلَى وَجْهِ بَهَاءٍ وَإِذَا بِهِ تَطْفُو عَلَيْهِ سَحَابَةٌ كَأَنَّ عَلَى وَجْهِهِ لِيُونَارُودُ I shifted my glance to Baha's face and I was amazed to see the same aura over it as over Leonardo's. Nu'. liq. 108,3

حَيَاةً طَمَآنِينَةً وَدَعِي إِذَا كَانَتْ  
حَيَاةً مُحَمَّدٍ فِي هَذِهِ السِّنِينَ  
مِنْ عَمْرِهِ

A life of peace and tranquillity was then Mohammed's during these years of his existence.

Hai. sir. 129,11

الْحَقِيقَةَ مَا قُلْتُ لِأَبِيكَ

The truth, I haven't told [it] to your father.

Mah. qah. 38,15

إِلَيْهِ وَحْدَهُ يَتَوَجَّهَ الْقَلْبُ وَهُوَ وَحْدَهُ  
يَجِبُ أَنْ تَتَعَلَّقَ النَّفْسُ وَفِيهِ وَحْدَهُ  
يَجِبُ أَنْ تَفْقَى الرُّوحُ

To Him alone hearts turn and to Him alone must the soul be devoted and in Him alone must the spirit identify itself.

Hai. sir. 138,20

The disruption of the grammatical order introduced by an anacoluthon might cause other internal changes based on attraction, especially with the verb كَانَ, which may also precede the anacoluthon (see Vol. I, § 22).

Note the following example:

قَدْ كَانَ الْحَكْمُ فِي الْأُمَمِ الْقَدِيمَةِ  
تَتَوَلَّاهُ طَبَقَةً صَغِيرَةً

Among the primitive peoples, a small class governed.

Musa (Zy.) 2,3

used instead of the expected construction:

قَدْ كَانَتْ طَبَقَةً صَغِيرَةً تَتَوَلَّى الْحَكْمَ فِي الْأُمَمِ الْقَدِيمَةِ

Sometimes the isolated noun, rather than being at the beginning of the sentence, actually precedes it; this is especially true with interrogative constructions in which the interrogative particle or pronoun should be at the beginning of the sentence:

وَالْآنَ فَإِلَى أَيْنَ نَحْنُ نَسِيرُ؟

Now, then, where are we going?

Qutb. (Br. II) 161,3

وَلَكِنْ هِيَ لِمَاذَا تَجِيبُهُ إِلَى طَلْبِهِ؟

But she, why does she obey his order? Hak. ahl. 88,2

أَنْتَ أَيُّهَا الشَّيْخُ أَلَا تَعَاوَنِي  
قَلِيلًا؟

You, old man, would you  
help me a little?  
Hak. ahl. 84,3

وَالسَّاحِرُ مَاذَا يَصْنَعُ؟

The sorcerer, what is he  
doing? Hus. ayy. I,98,11

وَأَنْتَ مَا رَأْيُكَ؟

And you, what is your  
opinion? Mah. qah. 8,10

وَأَنْتَ يَا مَشْلِينِيَا أَلَسْتَ جَوْعَانَ؟

And you, Mashliniya, aren't  
you hungry? Hak. ahl. 23,11

لَوْنُ الظَّلَامِ إِشْدَادًا مَا أَبْغَضَ لَوْنُهُ

Darkness, how hideous is  
its color!  
Hak. sheh. 157,8

Note the following:

وَأَنْتَ فَأَنْعَمَ اللَّهُ سَاكٍ

And to you, [too,] good  
afternoon.  
Raf. wah. I,161,13

As we have already mentioned, the determination of actual cases of anacoluthon is not always clearly established when the pronoun referring to the isolated noun functions as a subject. Nevertheless, there are constructions that cannot be explained otherwise.

A (Patterns a and b:

زَيْدٌ هُوَ مَرِيضٌ

Zaid [he —nobody else] is  
sick.

زَيْدٌ مَاتَ هُوَ

Zaid [no one else] died.)

أَنَّ الْأَدَبَ الْكَبِيرَ لَيْسَ هُوَ  
الْيَتِيمَةُ

that *al-Adab al-Kabir* is not  
[the same book as] *al-Yatima*,  
Amin duh. I,208,16

وَأَنْتَ مَاذَا فَهِمْتَ مِنْهُ؟

And you, what have you  
understood of this?  
Hak. ahl. 22,10

وَأَنْتَ أَلَا تُرِيدُ أَنْ — And you, don't you want to...? Manf. sha'. 60,8

هَذَا التَّصْوِيرُ أَبْعَدُ مَا يَكُونُ  
عَنِ الصِّحَّةِ! Amin duh. I,1,8

Compare with the cases of anacoluthon in the compound clauses below.

The pronoun referring to the isolated noun functions as a genitive.

B (Pattern c:

زَيْدٌ لَهُ كِتَابٌ Zaid [is the one who] has a book.)

أَنَا لِي أَهْلٌ وَبَيْتٌ وَوَلَدٌ  
يَنْتَظِرُونَنِي I have a family, a house, and a child who are expecting me. Hak. ahl. 72,13

هَذِهِ الْحَيَاةُ الْجَدِيدَةُ لَا مَكَانَ  
لَنَا فِيهَا In this new life, there is no place for us. Hak. ahl. 95,15

هَؤُلَاءِ الْفَلَاحُونَ لَهُمْ ذَوْقٌ وَذَوْقٌ  
جَمِيلٌ These peasants have good taste. Hak. (Zy.) 11,43

أَتَنْهَنَ جَمِيعًا لَا وَلَدَ لَهُنَّ  
وَلَكِنَّ الصَّبْرَ لَهُ حَدٌّ that none of them had children. Hal. sir. 444,12

وَلَكِنَّ الصَّبْرَ لَهُ حَدٌّ but patience has its limits. Raih. mul. 52,7

C (Pattern d:

زَيْدٌ هَذَا كِتَابُهُ This is Zaid's [no one else's] book.)

أَنَا غَرَضِي رَاحَةٌ سَعَادَتِكَ My concern is your Honor's convenience. Hak. yaum. 93,19

هَذَا الْفَتَى عُمُرُهُ ثَلَاثُمِائَةٍ عَامٍ

This young man is over  
three hundred years old.  
Hak. ahl. 68,12

أَنْتَ فِي مَقْدُورِكَ إِنْقَادِي

My rescue is in your hands.  
Hak. sul. 18,1

هَذِهِ الْحَيَاةُ الَّتِي نَحْيَا الْيَوْمَ  
فَتَنْقُصُ عَدَا مَا أَصْلَهَا وَمَا  
صَدْرُهَا ؟

This life we have today  
[but] which tomorrow will  
come to an end—what is  
its cause and its origin?  
Hai. sir. 131,7

D (Pattern e:

زَيْدٌ قُلْتُ لَهُ

To Zaid, I said.)

هَذَا كُلُّهُ سَنَعْرِضُ لَهُ فِي مَوَاضِعَ  
مُتَفَرِّقَةٍ مِنَ الْكِتَابِ

We shall deal with all this  
in different sections of  
this book.  
Amin duh. I,305,5

أَنَّ الطِّفْلَ لَيْسَ فِي وَجْهِهِ  
عَلَامَةٌ هُمْ

that in the child's face  
there is no sign of sor-  
row. Raf. wah. I,86,11

حَارَتْنَا لَيْسَ فِيهَا مَنْ يَتَكَلَّمُ  
كَلِمَةً أجنبيةً

In our quarter, there was  
no one who spoke even a  
single foreign word.  
Amin (Zy.) 26,7

فَهُمْ لَيْسَ لَهُمْ عَادَةٌ بِهَزِيمَةٍ

for they were not used to  
defeat. Hai. sir. 375,23

طَبِيعَةُ الشَّمْسِ وَالْقَمَرِ وَصَبْرُهُمَا مِنْ  
الْأَفْلَاقِ وَالْكَوَاكِبِ لَا يَزَالُ أَمْرُ  
الْعِلْمِ فِيهَا عِنْدَ الْفُرُوضِ  
وَالْإِسْتِبْطَاتِ

The position of science on  
the nature of the sun, the  
moon and other planets, and  
the stars still is in the  
process of theories and  
discoveries.  
Hai. sir. 42,6

E (Pattern f:

زَيْدٌ رَأَيْتُ أَبَاهُ

I saw Zaid's father [Zaid is the one whose father I saw].)

وَالرَّاعِي اخْتَفَتْ آثَارُهُ

and the shepherd disappeared without any trace.  
Nu'. liq. 60,10

حَتَّى إِنَّ بَعْضَ الْخُلَفَاءِ فِي هَذَا  
الْعَصْرِ كَانَتْ أُمَّهُمُ رُومِيَّةٌ

so that the mothers of some caliphs at this time were Byzantine.  
Amin zuh. I,65,18

الْحَمُورِيُّونَ كَانَ أَكْثَرُهُمْ أَهْلُ  
حَضَارَةٍ وَتَدْنٍ

The majority of the people under Hammurabi were cultured and civilized.  
Djir. tar. I,32,17

F The pronoun in the function of an accusative:

(Pattern g:

زَيْدٌ ضَرَبَهُ عُمَرُ

Zaid, him has Omar struck.)

أَنَّ هَذِهِ الْكُتُبَ الثَّلَاثَةَ تَرَجَمَهَا  
أَبْنُ الْمَقْفَعِ

that Ibn al-Muqaffa' translated these three books.  
Amin duh. I,208,14

هَذَا أَبِيعُهُ فِي سُوقِ النُّحَاسِ

This, I will sell in the coppersmith's market.  
Hak. sul. 11,10

ذَلِكَ أَخِي الْقَرَيْشِيُّ قَدْ أَخَذَهُ  
رَجُلَانِ عَلَيْهِمَا شِيَابٌ يَمَضُ

Two people in white robes have taken away my brother, the Koreishi.  
Hai. sir. 110,20

ذَاكَ مَا أَقُولُهُ لِلنَّاسِ دَفْعًا  
لِغَضُولِهِمْ

I am not saying that to the people as a defense against their curiosity.  
Nu'. liq. 14,8

- تَرَى أَى دَهْرٍ سَتَلْعَبُهُ فِي حَيَاتِهِ؟ What role would she play in his life?  
Mah. qah. 93,19
- لَأَنَّ الرَّجُلَ يُمَكِّنُهُ أَنْ يَتَخَلَّصَ مِنْ عَوَاقِبِ جَهْلِهِ for man can free himself of the consequences of his ignorance.  
Q. Am. (Zy.) 5,24
- إِنَّهُ شَابٌّ فَقِيرٌ حَتَّى السَّجَائِرُ لَا يَدْخُنُهَا He is poor, he does not even smoke cigarettes.  
Mah. qah. 21,20

Note the following instances of anacoluthon with a so-called compound tense (see Vol. I, § 22 and Vol. III):

- أَنْ يَكُونَ الْغَلَامُ أَصَابَتْهُ الْجِنُّ that a spirit had taken possession of the boy.  
Hai. sir. 111,3
- كَانَ بِصَبَاحٍ خَاصٍّ نُعَلِّقُهُ فِي عُمُودٍ وَسَطِ صَحْنِ الدَّارِ We used to hang a special lamp on a column in the middle of the courtyard.  
Qal. (Zy.) 21,46

G The anacoluthon frequently is a noun that actually belongs in a subordinate clause:

- الْعِرَاقِيُّونَ كَانُوا يَصَحُّونَ أَنْ يَسْتَخْدَمُوا فِي الْحَرَكَةِ الْعِلْمِيَّةِ The Iraqis, it is true that they were engaged in the scientific movement. Amin duh. I,3,21
- إِنَّ الَّذِينَ يَعْرِفُونَ الْحَقِيقَةَ لَا يُمَكِّنُونَ أَنْ يَبْلُغُوا بِهَا لِمَخْلُوقٍ Those who know the true facts... cannot possibly divulge them.  
Mah. qah. 153,12
- إِنَّ هَذِهِ الْحَقِيقَةَ يَجِبُ أَنْ لَا تُنْسَى عَنْ بَالِنَا This truth must not be forgotten.  
Hus. (Br.II) 76,10
- لِيُونَارْدُو مَا يُمَكِّنُ أَحَدًا مِنْ أَنْ يَبْقَى لَهُ عَلَى أَثَرٍ Leonardo, no one could find a trace of him.  
Nu'. liq. 50,6

Note the following:

الْمَتَكَلِّمُونَ بِاللُّغَةِ الْفُصْحَى كَمَا  
جَاءَتْ فِي الْقُرْآنِ وَالشَّعْرِ الْجَاهِلِيِّ  
وَالْأَمْثَالِ لَا يُمَكِّنُ أَنْ يَكُونَ أَصْحَابُهَا  
دَخَلُوا الْمَدِينَةَ أَوْ أَلْعَلِمَ مِنْ قَرْنٍ  
أَوْ قَرْنَيْنِ فَقَطَّ

It is not possible that people who used the classical language as it appears in the Koran, in pre-Islamic poetry and proverbs had become civilized only one or two centuries before.  
Djir. tar. I, 30, 3

It is often used with conditional clauses:

أَنْتَى لَوْ كُنْتُ بَشَعَ الْخَلْقَةِ دِمِيمِ  
الْوَجْهِ لَمَا نَقَصَ حُبُّهَا إِيَّائِي  
دُرَّةً وَاحِدَةً

that if I had a repulsive appearance and an ugly face, her love for me would not diminish in the least. Manf. sha'. 239, 11

إِنَّ الدَّوْلَةَ الْأُمِّيَّةَ لَوْ قُدِّرَ لَهَا  
أَنْ — لَظَهَرَ عَلَى يَدَيْهَا —

The Umayyad dynasty, if it had been given to it to... it would have appeared under it....  
Amin duh. I, 2, 14

فَهُمْ وَإِنْ فَهِمُوا مَعَانِيَ هَذِهِ  
الْصَّفَحَاتِ الْفَتِيلَةِ لَا يُمْكِنُهُمْ  
أَنْ —

For they, even if they could understand the meaning of these few pages, could not....  
Gibr. II, 51, 13

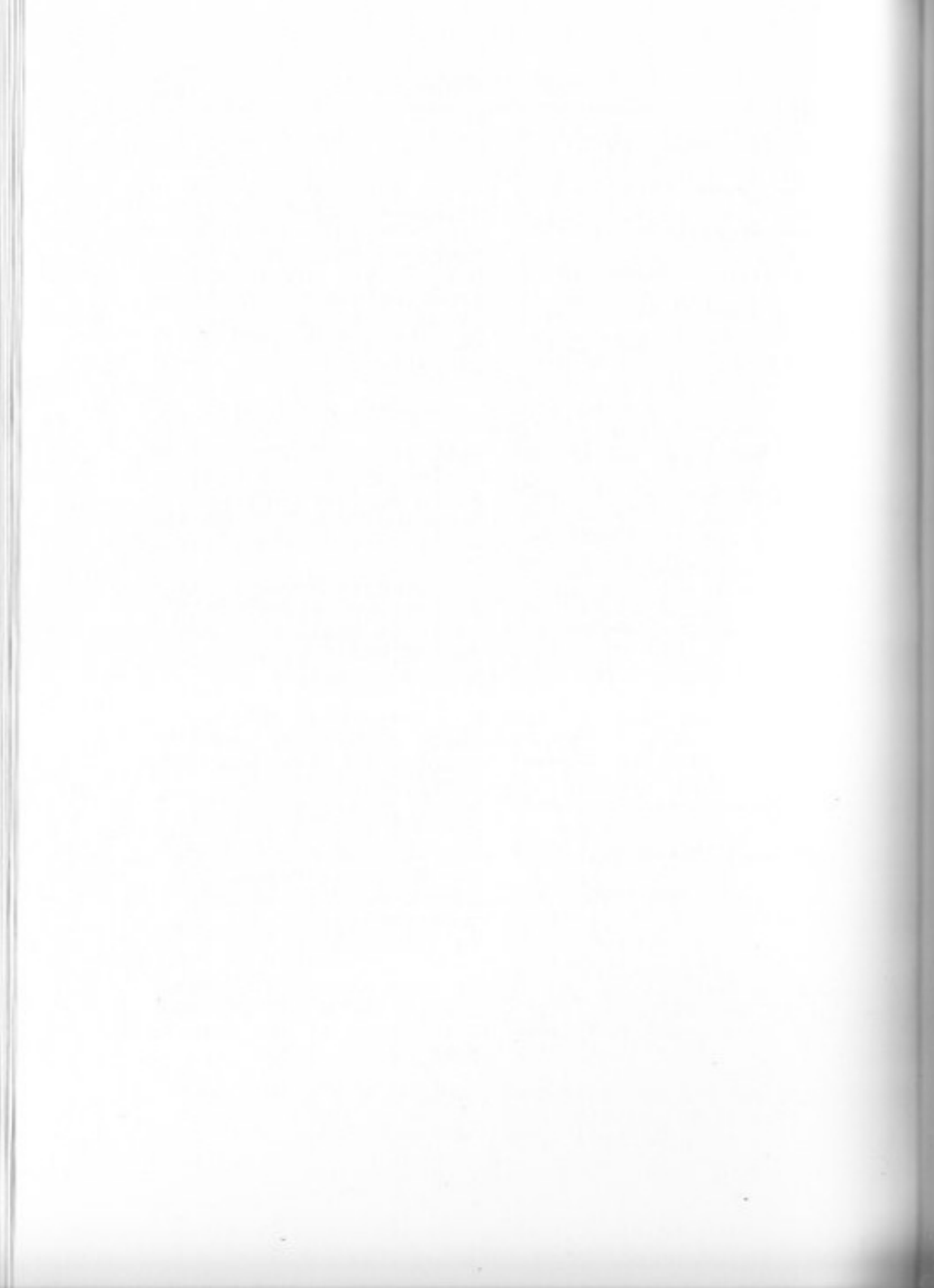
لَكِنَّهُمْ إِنْ قَتَلُوهُ طَالَبَ بَنُو هَاشِمٍ  
وَنَوُ الْمُطَلِّبِ بَدِيهٍ

But if they killed him, the Banu Hashim and the Banu l-Mutallib would seek revenge.  
Hai. sir. 209, 1

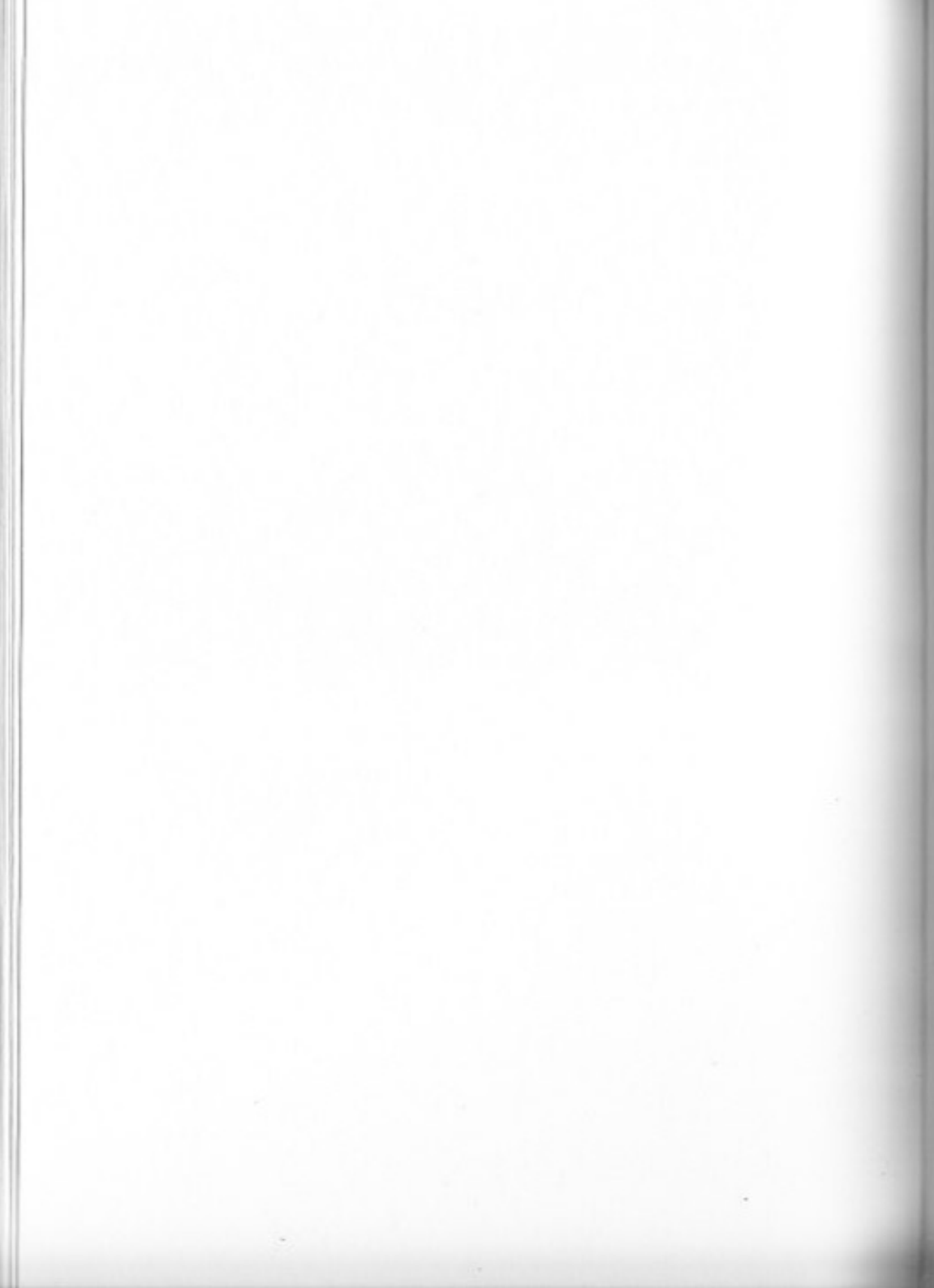
أَنَا وَإِنْ لَمْ أَكُنْ رَاهِبًا وَلَا قَسِيصًا  
وَلَكِنِّي صَهْرُ الْكَرْدِيْنَالِ

I, even though I am not a monk nor a priest, am a relative of the Cardinal.  
Manf. sha'. 158, 5





### XIII ELATIVES



## § 181 THE ELATIVE

It would go beyond the scope proposed in our study to attempt a comprehensive presentation of the development of the Arabic elative.<sup>86</sup>

It is, however, necessary to state right in the beginning that the Arabic elative can be presented as an equivalent to an Indo-European comparative-superlative only in its effect. Both morphologically and syntactically, the idea of comparison is alien to Semitic languages, including Arabic. In this aspect, modern Arabic remains constant to the Semitic trend; that is to say, it follows traditional and typical Semitic patterns without actually having come any closer than it previously was to the Indo-European idea of comparison.

The Arabic pattern of the elative **أَفْعَلٌ** is a form that emphasizes a quality or characteristic attributed to a noun.<sup>87</sup> From this point of view, we may say

86. Although not dealing directly with the use of the elative in modern Arabic, H. Wehr's excellent study, *Der arabishe Elativ*, Mainz Akad. der Wiss. u. der Lit., 1952, No. 7 (Wiesbaden, 1953), contains very useful information.

87. The same emphasis, however, can still be achieved in some cases without the use of the elative:

إِنَّ وُجُودَ هَؤُلَاءِ الْقَدِّيسِينَ بَيْنَنَا  
لَشَرَفٌ عَظِيمٌ وَرَكَّةٌ كَبْرَى  
The presence of these saints  
among us is indeed a very  
great honor and blessing.  
Hak. ahl. 54,7

حَفِظَ مِنْهُ الشَّيْءَ الْكَبِيرَ  
He memorized the greatest part  
of it. Hus. ayy. I, 98,4

وَلَهُ الْقَلْبُ الْكَبِيرُ  
He has a very great heart.  
Raih. mul. 29,17

that it is an adjective, although, as we shall see in the following paragraphs, it has developed special patterns of agreement with the noun which it modifies.

The fact that the Arabic elative, when syntactically undefined (without the definite article or a following genitive), and even in some instances when followed by a noun in the genitive case (see page 474), is invariable in gender and number permits us to think that it is used as a "substantivized" adjective. This, however, does not influence the elative's meaning, which remains that of an emphatic attribution of a quality.

The belief of both Arab and Western grammarians that the article gives the meaning of a superlative to the elative is not correct. In certain positions, the article is required not by the meaning but by the actual grammatical function of the elative. This can, indeed, have some effect on its meaning but does not change its semantic category.

For the sake of clarity, we shall present in the following paragraphs the different syntactical patterns of the construction of the elative, regardless of its semantic categories, as well as the main patterns used in Arabic for comparisons.

## § 182 CATEGORIES OF THE ELATIVE

A The elative is used in an isolated function, grammatically undefined; that is to say, it is not determined by the definite article or by a following genitive.

In this position, the elative generally has a relative meaning; thus it is followed by a prepositional phrase introduced by *مِنْ*, which gives it its comparative significance.

In this instance, the elative is unchangeable in gender and number and, as a diptote, it follows the two case declension:

فِي الْقَلِيلِ النَّادِرِ      rarely, seldom.  
Mand. (Br.) 3,6

Compare also with the use of *خَيْرٌ* and *شَرٌّ*, page 485f.

أَيَّةَ سَجَادَةٍ أَجْمَلُ لَوْنًا وَأَعْجَبُ  
صَنْعًا؟

Which carpet has more beautiful color and more wonderful craftsmanship? Raih. mul. 49,9

رَبِّ صِدْقٍ كَانَ أَكْذَبُ مِنْ كَذِبٍ

Many a truth is more deceiving than a lie. Nu'. liq. 20,1

أَلَيْسَتْ الْحَيَاةُ هَهُنَا أَفْضَلُ مِنْ  
الْغُرْبَةِ؟

Isn't life here better than a far-off exile? Gibr. I,176,3

الَّذِي كَانَ أَكْبَرَ مِنْهُ بِعَشْرِ سَنَوَاتٍ

who was ten years his senior. Nu'. liq. 46,6

حُبُّنَا لِأَنْفُسِنَا أَقْوَى مِنْ حُبِّنَا لِلَّهِ

Our love for ourselves is greater than our love for God. Hak. ahl. 24,12

إِنَّ أَسْبَابَ الثَّوَرَةِ أَعَمُّ وَأَعَمُّ مِنْ  
هَذِهِ الْعَوَاقِلِ

The causes of the revolution are more general and deeper than those factors. al-Raf. (Zy.) 19,42

The elative in this position is very frequently used in place of a substantive<sup>88</sup>:

88. Note that certain elatives have either partially or completely lost their elative character and are therefore used as substantives:

أَكْثَرُ سُكَّانٍ أَوْاسِطِ جَزِيرَةِ الْعَرَبِ -

The majority of the inhabitants of the central Arabic Peninsula.... Djir. tar. I,49,2

فِي أَوْاسِطِ الْقَرْنِ الْعِشْرِينَ

toward the middle of the twentieth century. (Sp.: a mediados de) 'Aqq. (Br.II) 136,6

فِي أَوْاسِطِ أَكْثَرِ

toward the middle of October. Mah. qah. 161,1

الْأَقْلُونَ مِنَ الْمُسْتَشْرِقِينَ

The minority among the Orientalists. Hai. sir. 40,23

On أَوَّل, "first," see page 387f.

- إِنَّ أَكْبَرَ مِنْكَ يَتَزَوَّجَنَّ كُلَّ يَوْمٍ [Women] older than you  
get married every day.  
Mah. zuq. 27,3
- أَنْ يَتَزَوَّجَ أَكْثَرَ مِنْ أَرْبَعٍ to marry more than four.  
Amin duh. I,72,16
- إِنْ هُوَ يَرَى أَكْثَرَ وَفَهُمْ أَكْثَرُ Then he will see and under-  
stand more.  
Musa adab. 90,11
- أَبَى أَنْ يُكَيِّنَ الْحَجْرَةَ بِأَقْلَ مِنْ أَرْبَعِينَ فَرْشًا He refused to rent the room  
for less than forty piasters.  
Mah. qah. 47,21
- مَا رَأَيْتُ حَيَاتِي أَثْقَلَ وَأَقْبَحَ مِنَ الدَّهَابِ فِي الْبَادِيَةِ In all my life, I haven't  
seen flies more insufferable  
and repulsive than those  
in the desert.  
Raih. mul. 50,1
- قَدْ مَرَّ بِي أَكْثَرُ مِنْ عَامٍ وَلَمْ أَرَكَ I haven't seen you for  
over a year.  
Nu'. liq. 23,9
- وَلَكِنَّهُ يَطْمَعُ الْآنَ فِي أَكْثَرٍ مِنْ جَسَدِ زَوْجِهِ But he longed for something  
more than his wife's body  
at that moment.  
Mah. qah. 156,4
- لَا أَحَبُّ إِلَيَّ مِنْ ذَلِكَ Nothing is dearer to me  
than this. Manf. mag. 105,8

It is also used in the adverbial accusative:

- أَنْتُمْ مَكَوًا بِالْفَارِ أَحْيَاءُ أَكْثَرَ مِنْ ثَلَاثِينَ عَامًا that they had remained  
alive in the cave for  
more than three hundred  
years. Hak. ahl. 50,7
- أَنَّ الْإِنْكِيْزَ سَافَرُوا الْحَرَكَةَ الْعَرَبِيَّةَ وَصَانَعُوهَا أَكْثَرَ مِنْ سَائِرِ الدُّوَلِ that the British went along  
and collaborated with the  
Arabic movement more than  
any other government.  
Hus. (Br.II) 79,24

The prepositional phrase may be omitted if easily understood:

أَنَا أَسْعَدُ لِأَنِّي وَجَدْتُ قَرِيبَيْنِ

I am happier [than you]  
for I found two relatives.  
Mah. qah. 58,15

(كَانَ) وَيَجَادِلُهُمْ بِأَلْتِي هِيَ  
أَحْسَنُ

but he used better [argu-  
ments] in his dispute.  
Hai. sir. 6,21

هُمْ عَلَىهَا أَقْدَرُ

They were more capable in  
those [themes than men].  
Amin duh. I,100,13

The elative may also have an absolute meaning, in which case it may at times agree in gender and number with the noun to which it refers:

وَلَكِنَّ أُمَّهُ هِيَ أَجْمَلُهُنَّ وَإِنْ  
كَانَتْ شَوْهَاءَ

but his mother would be  
the most beautiful of all  
even if she were the  
ugliest. Raf. wah. I,33,11

فَإِذَا عَادُوا بَعْدَ ذَلِكَ لِمَعُونَةِ  
مُحَمَّدٍ عَادُوا أَقْوَى بِأَلْمَالِ وَالرِّجَالِ

and if they came back  
afterward to help Mohammed,  
they would be much stronger  
in wealth and number.  
Hai. sir. 154,13

B The elative functions as an attributive apposition to an indefinite noun. In this instance, it reacts in two different ways:

a) as a relative (comparative) attribution, with an expressed or elliptical prepositional phrase with مِنْ, the elative is unchangeable in gender and number:

مَا يَظُنُّ صَاحِبُنَا أَنَّ اللَّهَ خَلَقَ  
صَوْنًا أَقْبَحَ مِنْ صَوْنِهِ

Our friend did not think  
that God ever created an  
uglier voice than this  
one. Hus. ayy. I,32,13

نُقَالِبُ الْجَرِيمَةَ بِجَرِيمَةٍ أَكْبَرَ؟

Shall we fight a crime  
with one still greater?  
Gibr. I,132,12



إِنِّي لَا أَسْتَطِيعُ أَنْ أَتَصَوَّرَ رَأْيًا أَكْثَرَ بَعْدًا عَنْ حَقَائِقِ التَّأْرِيخِ	I cannot imagine an opinion farther from the historical facts. Hus. (Br.II) 79,18
أَنَّ الْأُمَّمَ تَتَسَابَقُ نَعْوَى حَيَاةٍ أَكْرَمَ وَأَرْغَدَ	that people were striving toward a nobler and more pleasant life. al-Hus. (Br.II) 1,21

b) as a simple attributive with regular adjectival agreement:

إِنَّهَا لَسَعَادَةٌ كُبْرَى	It is indeed a great pleasure. Hak. sul. 101,10
مَعْلُومَاتُ ذَاتِ أَهَمِّيَّةٍ عَظْمَى	evidence of the greatest importance. Hak. yaum. 48,4
إِمْرَأَةٌ حَسَنَاءُ	a very beautiful woman. Hai. sir. 359,20
فِي دَوْلَةٍ إِسْلَامِيَّةٍ كُبْرَى	in a great Muslim State. Far. (Zy.) 17,32

C The elative is determined by the definite article, usually in an attributive function with a determined noun. In this case, the elative is variable in gender and number, and it is never followed by a comparative مِنْ. Its meaning may be understood most often as an absolute superlative.<sup>89</sup> In many instances, however, the meaning is only an emphatic attribution of the idea which it expresses:

كَانَتْ بَلِيَّتُهُ الْعَظْمَى فِي حَيَاتِهِ —	His greatest misfortune in life was.... Manf. sha'. 8,10
--	--

89. Although the difference existing in English between the two forms which we call absolute and relative superlative are frequently disregarded, it would be of interest to note the distinctive meanings and functions of both. The absolute superlative states an attribution of excellency or superiority in an absolute manner without implying any comparison while the relative superlative always implies a comparison of superiority in relation to all others.

- كَانَ لَهَا الْأَثَرُ الْأَكْبَرُ فِي عَقْلِ  
النَّاسِ They had the greatest in-  
fluence on the human mind.  
Amin duh. I, 170, 12
- لَكِنَّ الْقُوَّةَ الْكَبِيرَى قُوَّةُ الْفِكْرِ  
The greatest might is that  
of ideas.  
Hai. sir. 297, 10
- السَّوَادُ الْأَعْظَمُ مِنَ الشُّعُوبِ  
the great majority of  
peoples. Amin (Br. II) 28, 6
- يَنْظُرُ إِلَى الْفَلَّاحَةِ الْحَسَنَاءِ  
فَاغْرًا فَاغْرًا He stared at the very  
beautiful peasant girl  
with his mouth agape.  
Hak. yaum. 22, 6
- تِجَارَتُهَا الْكَبِيرَى اللَّوْلُؤُ  
Its most important trade  
was pearls.  
Raih. mul. 240, 17
- الْأَخْلَاقُ الْعُلْيَا  
the highest qualities.  
Musa adab. 9, 9

It is frequently used in expressions equivalent to proper names:

- اللُّغَةُ الْعَرَبِيَّةُ الْقَصَى  
the classical Arabic language.  
Khal. (Br. II) 6, 13
- أَفْرِيقَةُ الْوَسْطَى  
Central Africa.  
Hus. (Br. II) 75, 20
- الشَّرْقُ الْأَقْصَى  
The Far East.  
Hai. sir. , 20
- بَرِيطَانِيَا الْعَظَمَى  
Great Britain.  
Hus. (Br. II) 80, 4
- الْحَرْبُ الْكَبِيرَى  
The First World War [Com-  
pare French: *La Grand  
Guerre*].  
Hai. sir. 281, 17
- فِي الْقُرُونِ الْوَسْطَى  
in the Middle Ages.  
Far. (Br. II) 147, 11
- الرَّدَّةُ الْكَبِيرَى  
the main lobby.  
Tay. (Zy.) 9, 39

The elative determined by the definite article may be used in a substantival function, either in agreement with the noun to which it refers<sup>90</sup>:

الْأَقْلُونَ مِنَ الْمُسْتَشْرِقِينَ<sup>91</sup> the minority among the  
Orientalists.  
Hal. sir. 40,23

or always in the masculine singular as equivalent to a "neuter" (German: *das beste*; Spanish: *lo mejor*; Italian: *lo migliore*):

عَلَى الْأَكْثَرِ at the most.  
Mah. qah. 39,7

كُنَّا نُصَلِّي لَهُ عَلَى الْأَقْلِ At least we used to pray  
to Him. Hak. ahl. 25,1

رَأَوْا مِنْ الْأَفْضَلِ أَنْ — They thought it best to....  
Q. Amin (Zy.) 5,16

— الْأَفْضَلُ أَنْ — The best thing is to....  
Mah. zuq. 60,18

D The elative governs a substantive in the genitive case. In this instance, the elative reacts according to the nature of the governed genitive, i.e.,

a) When the substantive is defined and plural or a collective, the construction is equivalent to a relative superlative. In this case, the elative is mostly unchangeable as to gender and number:

هُمْ عِنْدِي أَقْبَحُ اللَّصُوصِ In my opinion, they are the  
وَأَسْفَلَهُمْ vilest and most despicable  
of thieves. Manf. sha'. 279,1

90. See footnote on page 469.

91. Note that here and in the following example مِنْ does not have a comparative but a partitive-specifying meaning (see page 266).

إِنَّكَ وَاللَّهِ الْأَكْرَمُ مِنْهُمْ أَبَا By God, you are the most honorable  
among them because of your father!  
Hal. sir. 95,8

- هَذَا هُوَ قَوْلُ أَكْثَرِ الْفُقَهَاءِ      That is the opinion of  
most of the jurists.  
Amin duh. 170,5
- كَانَ أَخَوْفَ الْأَشْيَاءِ إِلَيْهِ أَنْ —      The most frightening thing  
for him was....  
Hus. ayy. I,14,15
- فَمَا هِيَ أَشْهَرُ الشَّاقَاتِ فِي  
ذَلِكَ الْعَصْرِ؟      Isn't this the most famous  
culture of that period?  
Amin duh. I,170,7
- أَكْبَرُ مَدَنِ الْبَحْرَيْنِ الْمَنَامَةُ      The largest of the cities  
in Bahrein is al-Manama.  
Raih. mul. 225,11
- عَلَى رَأْسِ دَوْلَتِي الرُّومَانِ وَالْفُرسِ  
أَقْوَى دَوْلِ الْعَصْرِ      governing the empires of  
Byzantium and Persia, the  
two greatest nations of  
the era.  
Hai. sir. 382,12
- أَشْهَرُ أَسْوَاقِ عَرَبِ الْجَاهِلِيَّةِ  
سُوقُ عُكَاظَ      The most famous of the  
markets among the Arabs  
during pre-Islamic times  
was 'Ukaz.  
Djir. tar. I,194,25
- أَكْثَرُهُنَّ يَتَكَلَّمْنَ الْفَرَنْسِيَّةَ بِطَلَاةٍ      Most of them spoke French  
fluently.  
Mah. qah. 92,5
- It may, however, although very seldom, agree in  
gender with the following genitive:
- كَانَتْ لِلصَّبِيِّ أُخْتٌ هِيَ صُفْرَى  
أَبْنَاءُ الْأُسْرَةِ      The youth had a sister who  
was the youngest among the  
children of the family.  
Hus. ayy. I,118,8
- مَدَّتْهَا كُبْرَى أَخَوَاتِ الصَّبِيِّ      the eldest of the boy's  
sisters set [the table].  
Hus. ayy. I,122,14

b) When the substantive is defined in the  
masculine singular, the specification introduced by

the genitive is not relative <sup>92</sup>; that is to say, it is not in comparison with others of the kind introduced by the genitive, e.g., "the greatest among the peoples," but it can be considered as equivalent to an absolute superlative. The elative in this case is unchangeable:

- تَرَكْتُ فِي النَّفْسِ أَلْبَعِ الْأَثَرِ    They impressed [the audience] very greatly.  
Mah. qah. 94,9
- كَانَ أَحَبَّ اللَّعِبِ إِلَيْهِ أَنْ —    His favorite game was....  
Hus. ayy. I,24,4
- هَذَا رَجُلٌ صَامِتٌ أَكْثَرَ وَقْتِهِ    He was silent most of the time. Raf. wah. I,114,18
- صَرَخَ بِأَعْلَى صَوْتِهِ    He shouted as loudly as he could. Gibr. I,170,3
- فَهَيْتُ أَقَلَّهُ    I understood very little of it. Mah. qah. 17,23
- أَكْثَرَ الظَّنِّ أَنْ —    The firmest opinion is....  
Hai. sir. 85,13
- أَكْبَرَ طَبَقِي أَنْ —    My strongest conviction is.... Hai. sir. 53,22
- فِي حَاجَةٍ أَشَدَّ الْحَاجَةِ إِلَى —    In the greatest need of....  
Hai. sir. 16,14
- أَعْلَى السَّلَمِ    the highest [point] of the staircase.  
Hus. ayy. II,6,10

92. The function of the elative in these instances is actually that of a substantivized adjective (see page 65) followed by a specifying genitive; hence, when the noun has already been mentioned it must be represented instead by an appropriate personal pronoun:

- أَنَّ الْمَعَارِكَ بَيْنَ الْقُرُودِ وَالنَّاسِ    that in the streets of Cairo  
عَلَى أَشَدِّهَا فِي شَوَارِعِ الْقَاهِرَةِ    there were most violent battles between monkeys and people. Sib. (Br.) 119,12

c) When the elative governs an indefinite noun in the genitive, the noun is usually in the singular and followed by a restrictive modification. In this case, it is also unchangeable in gender and number:

- هَذِهِ أَحْسَنُ سَجَادَةٍ عِنْدَنَا      In our opinion, this is  
the most beautiful carpet.  
Raih. mul. 49,8
- إِنَّكَ أَفْضَلُ مُبَارِزٍ رَأَيْتُهُ فِي حَيَاتِي      You are the best duelist  
I have ever seen.  
Manf. sha'. 58,14
- فَقَدْ كَانَتْ عِنْدَهَا أَنْفَسَ هَدِيَّةٍ  
جَاءَتْهَا فِي ذَلِكَ النَّهَارِ      for she considered it the  
most precious gift she re-  
ceived that day.  
Nu'. liq. 29,3
- هُمْ فِي حَالٍ أَشْبَهَ شَيْءٍ بِالذُّهُولِ      They were in a state very  
much like perplexity.  
Hai. sir. 505,22
- أَعْجَبُ شَيْءٍ أَنْ —      The strangest thing is....  
Mah. qah. 46,21
- حَيَاةَ أَعْظَمِ إِنْسَانٍ عَرَفَهُ التَّارِخُ      the life of the greatest  
man history has known.  
Hai. sir. 26,20
- رِسَالَةَ أَكْمَلِ دِينٍ      the message of the most  
perfect religion.  
Hai. sir. ط, 14
- أَنْ أَصْدَقَ مَرْجِعٍ لِلْسِّيَرَةِ إِنَّمَا هُوَ  
الْقُرْآنُ الْكَرِيمُ      that the most trustworthy  
source of the biography is  
indeed the Glorious Koran.  
Hai. sir. 18,14
- فِي أَقْرَبِ وَقْتٍ      as soon as possible.  
Mah. qah. 29,13
- فِي أَقْصَرِ وَقْتٍ      in the shortest time.  
Mah. qah. 121,8
- وَلَكِنْ لَمْ يَكُنْ فِي الْغَارَةِ مَا يَدُلُّ  
أَقْلَ دَلَالَةٍ عَلَى اللَّصُوصَةِ      but in the cave was not the  
least trace of any stolen  
goods. Nu'. liq. 69,11

The noun in the genitive may be represented by a pronominal relative sentence introduced by *مَنْ* and *مَا*.

أَكْثَرُ مَا كَانَ ذَلِكَ فِي أَسْمَاءِ  
الْبِلْدَانِ وَالنَّبَاتِ

and that was especially true with the names of countries and plants.  
Amin duh. I, 309, 1

لَسْتُ أَفْهَمُ أَكْثَرُ مَا يَقُولُ

I do not understand most of what he says.  
Hak. sheh. 43, 7

أَهَمُّ مَا تَرَجَّمُوا الْكُتُبَ الْمَنْطِقِيَّةَ  
وَالطَّبِيعِيَّةَ لِأَرْسَطُو وَتَفْسِيرَهَا

The most important [works] they translated were Aristotle's books on logic and physics and their commentaries.  
Amin duh. I, 278, 17

نَهَبُوا أَكْثَرُ مَا فِيهَا

They looted most of what was in it.  
'Aww. (Br.) 14, 1

أَشَدُّ مَا اسْتَطَاعُوا أَنْ يَأْخُذَ  
عَلَيَّ أَنْ — 93

The worst thing they can hold against me is that....  
Hai. sir. 45, 17

هَذَا التَّصْوِيرُ أَبْعَدُ مَا يَكُونُ  
عَنِ الصِّحَّةِ

This description is very far from the truth.  
Amin duh. I, 1, 8

قَدْ كَانَ مُحَمَّدٌ فِي بِلَادٍ حُرَّةٍ هِيَ  
أَشْبَهُ مَا تَكُونُ بِالْجُمْهُورِيَّةِ

Mohammed was in a free country very much like a republic.  
Hai. sir. 149, 6

فَإِنَّهُمْ أَقْدَمُ مَنْ وَصَلَتْ شَرَائِعُهُمْ  
وَقَوَانِينُهُمْ

for they are the first ones whose poetry and laws have come down to us.  
Djir. tar. I, 30, 15

93. Compare with other cases in which the expression is in the adverbial accusative (see page 483).

هُوَ مِنْ أَوَّلَم مَنْ نَظَمَ الشَّعْرَ      He was one of the first  
 الْغَنَائِي عِنْدَهُمْ      of them to compose a song.  
 Djir. tar. I, 56, 26

(On the indefinite meaning of the pronominal relative sentence, see Vol. III.)

### § 183 USES OF THE ELATIVE

A An elative is very frequently followed by an adverbial accusative which determines its meaning. This specification is more commonly found with those elatives of a general significance, such as "more," "most," "greater," "greatest," etc.:

أَجَابَهُ أَكْبَرُ الْخَدَّامِ سِتًّا —      The oldest of the servants  
 answered....  
 Gibr. I, 199, 18

كَانَتْ رُوكَّاسَانِ أَكْثَرَهُنَّ اهْتِمَامًا  
 بِالْمُبَارَاةِ      Roxane was the most con-  
 cerned of them all with  
 the duel.  
 Manf. sha'. 58, 8

أَنَّهُ لَمْ يَكُنْ أَحْسَنَ حِفْظًا لِلْقُرْآنِ  
 مِنْ تَلَامِيذِهِ      that he had not learned  
 the Koran any better than  
 his pupils.  
 Hus. ayy. I, 53, 12

فَأَنْتَ أَحْسَنُ النَّاسِ حَقًّا      Then you are the luckiest  
 man. Manf. sha'. 29, 15

أَنْتُمْ أَكْثَرُ النَّاسِ طَمَعًا      You are the greediest.  
 Gibr. I, 166, 15

هُمُ قَلَّةٌ بَيْنَ أَشَدِّ الْمُسْتَشْرِقِينَ  
 تَعَصُّبًا      They are a minority among  
 the most fanatic Orienta-  
 lists. Hai. sir. 31, 4

إِنَّكَ وَاللَّهِ لَأَكْرَمُ مِنْهُمْ أَبًا      By God, you have the most  
 distinguished father of  
 all. Hai. sir. 95, 8



B Strictly speaking, a comparison can be expressed in Arabic through the use of a prepositional phrase with *مِنْ*. As we have already mentioned above, the elative always remains unchangeable in gender and number in a comparative construction.

The comparison, however, does not always react as one would expect from the point of view of English. The Arabic elative itself always expresses a quality which, when comparing two nouns, is attributed to the first to a greater degree than to the second.

When the comparison does not lie between two different objects, but rather between two aspects or circumstances of one object, in a normal comparison the object will be introduced again in the second part<sup>94</sup>:

إِنِّي أَقْرَبُ إِلَى الْمُتَنَبِّئِ مِنِّي إِلَى  
شَوْقِي I (feel) closer to al-  
Mutanabbi than I [feel]  
to Shauqi.  
Musa adab. 32,3

أَنَا فِي هَذِهِ السَّاعَةِ أَشَجَعُ مِنِّي  
فِي كُلِّ مَوْقِفٍ وَقَفْتُهُ فِي حَيَاتِي At this moment, I feel  
more courageous than I  
[ever did] before.  
Manf. sha'. 107,6

(حَيَاةً) هِيَ أَقْرَبُ إِلَى حَيَاةِ  
الْفَرَسِ مِنْهَا إِلَى حَيَاةِ الْعَرَبِ Life was more Persian  
than Arabic.  
Amin duh. II,81,7

إِلَّا أَنَّهُ كَانَ أَقْرَبَ إِلَى الْإِبْلَادِ  
مِنْهُ إِلَى الدَّكَاءِ But he was closer to sim-  
plicity than to mental  
brightness.  
Manf. sha'. 13,16

قَدْ أَصْبَحَتْ سُلْطَتُهَا عَلَى بَعْضِ  
الْأَقْطَارِ مَعْنَوِيَّةً أَكْثَرَ مِنْهَا مَادِّيَّةً Its power over some re-  
gions had become more  
spiritual than material.  
Hus. (Br.II) 78,4

94. Compare with the English:

I am wiser than you.

I am wiser today than (I was) yesterday.

إِنْ كَسَبُوا مِنَ الْأَقْطَارِ الْإِسْلَامِيَّةِ  
كَانَتْ بَعْدَ اسْتِقْلَالِهَا عَنِ الْخِلَافَةِ  
فِي بَغْدَادَ خَيْرَ مِنْهَا قَبْلَهَا

After obtaining their independence from the Caliphate, many of the Muslim countries were better off than before.

Amin zuh. I, 93, 1

لَكُنَّا أَقْرَبَ إِلَى آلِهَةٍ مِنْهُمْ إِلَى  
كَوَاكِبِ الْغَابِ

They would be nearer to the gods than to the wild beasts of the forest.

Gibr. I, 138, 7

هِيَ أَقْرَبُ إِلَى التَّخْلِيسِ مِنْهَا إِلَى  
الْإِسْهَابِ

They are more brief than verbose. Musa (Zy.) 29, 5

Note the following:

إِنِّي أَحَبُّ الْعِرَاقَ أَكْثَرَ مِنْ  
حَبِي بِلَادِي

I love Iraq more than [I do] my own country.

Raih. mul. 19, 22

However, the comparison may also be made between the two aspects or circumstances only:

لَكِنَّهُ شَعَرَ ذَلِكَ الْمَسَاءَ أَكْثَرَ  
مِنْ زِي قَبْلُ أَنَّهُ —

But that evening he felt more than ever before that.... Mah. qah. 45, 7

كَانَ يُحِبُّ أُمَّهُ أَكْثَرَ مِنْ أَبِيهِ

He loved his mother more than his father.

Mah. qah. 38, 7

Note the following:

وَأَنَّ الْقُوَّةَ الَّتِي تَحْصُلُ مِنْ اتِّعَادِ  
الْمُسْلِمِينَ تَكُونُ أَعْظَمَ مِنَ الَّتِي  
تَحْصُلُ مِنْ اتِّعَادِ الْعَرَبِ؟

and that the strength resulting from the unification of the Muslims will be stronger than the one resulting from Arab unification?

al-Hus. (Br. II) 74, 8

An elative of general meaning is also sometimes used for a comparison between two qualities of a noun, e.g., with أَكْثَرُ مِنْ, "more than":

لَكِنَّهُ أَكْثَرُ مِنْ جَمِيلٍ فِي سُورِيَا But in Syria, it [spring]  
is more than [just] beautiful. Gibr. II, 16, 7

هُوَ لَا أَكْثَرُ مِنَ الْفَاطِ وَوَحَادَاتِ  
بِاللُّغَةِ الْإِنْجِلِيزِيَّةِ It was just some expres-  
sions and conversations in  
English. Maz. (Zy.) 1, 4

C When the second part of the comparison is an action, the action is frequently introduced by the particle **أَنْ**; both the main clause and the noun clause have the same subject.

The noun clause introduced by **أَنْ** may be understood as something which is compared to the capability of the subject in performing the action, and will mean "he is too (good, etc.) to do so":

أَنَّهُ أَقْوَى مِنْ أَنْ يَكْذِبَ وَأَغْنَى  
مِنْ أَنْ يَسْرِقَ that he was too proud to  
lie and too rich to steal.  
Nu'. liq. 87, 14

لَأَنَّهُ كَانَ أَضْعَفَ مِنْ أَنْ يَقْطَعَ  
مَاشِيًا بِلَكَ السَّافَةِ for he was too weak to  
walk that distance.  
Hus. ayy. I, 28, 6

وَاللَّهُ أَكْرَمُ مِنْ أَنْ يُضَيِّعَ عَلَى  
فَقِيرٍ مِثْلِي But God is too generous  
to cause any loss to a  
poor man like me.  
Maz. (Zy.) 1, 6

But when the comparison is established between parts of the sentence other than the subject, its meaning is then that of a normal comparative statement:

لَمْ يَرَ شَيْئًا أَقْرَبَ إِلَى ذَهَبِهِ أَنْ  
يَسْأَلَ عَنْ أَمْنَتِ He did not find anything  
more appropriate than to  
ask about his daughter.  
Manf. mag. 11, 14

أَيُّ ظُلْمٍ أَشَدَّ مِنْ أَنْ يُحَالَ بِبَيْتِهِ  
وَمِنْ حَقِّهِ فِي — ! What injustice could be  
greater than to be de-  
prived of his right to...!  
Hus. ayy. I, 38, 4

The action as second part of the comparison may also be introduced as a pronominal relative sentence,

the meaning of which will vary according to the different functions of the relative pronoun, e.g.,

a) *مَا* as subject of a verbal sentence:

أَنَّهُ جَسُورٌ أَكْثَرَ مِمَّا يَنْبَغِي      that he was bolder than necessary.  
Mah. qah. 73,4

b) *مَا*, followed by a pronoun, as predicate of a nominal sentence:

تَخْرُجُ بِهَا الْأَلْفَاظُ أَكْبَرَ مِمَّا      creating greater expressions...and more powerful...and more suggestive ones.... Raf. wah. I,15,6  
هِيَ — وَأَقْوَى مِمَّا هِيَ —  
وَأَدَلَّ مِمَّا هِيَ —

c) or *مَا* performing an adverbial function:

وَتَوَفَّى أَبُو تَالِبٍ وَالْأَمْرَ بَيْنَ      When Abu Talib died the  
سُحُفٍ وَفَرِيشٍ أَشَدَّ مِمَّا كَانَ      situation between Mohammed and the Koreish was worse than ever before.  
Hai. sir. 186,2

قَدْ رَأَيْتُكَ فِي الْأَيَّامِ الْمَاضِيَةِ      I have seen you in the  
أَكْثَرَ مِمَّا رَأَى الْجِرَانُ فِي أَغْوَامٍ      past [few] days more than  
طَوَالٍ وَفَكَّرْتُ فِيكَ أَكْثَرَ مِمَّا فَكَّرَ      Jiran did for many years,  
الصَّقِيُّ النَّاسِ بِكَ مَدَى عَمْرِهِ      and I have thought of you more than the most tenacious man ever did in all his life.  
Mah. zuq. 207,13

هُوَ يَنْتَقِدُ أَسْلُوبَ الْعَيْشِ أَكْثَرَ      He criticizes ways of  
مِمَّا يَنْتَقِدُ أَسْلُوبَ الْكِتَابِ      living more than he does  
ways of writing.  
Musa adab. 2,2

D The elative may take, as a modification, a prepositional phrase with the same preposition(s) used by the verb with which the elative is root-related:

الَّتِي أَحَبَّ إِلَيْهِمْ مِنْ أَنْفُسِهِمْ      They loved the Prophet more than themselves.  
Hai. sir. 495,5

- إِنِّي أَعْلَمُ بِكَ مِنْ نَفْسِكَ I know you better than you yourself. Hak. sheh. 90,14
- فَلَمْ يَرِ شَيْئًا أَقْرَبَ إِلَى ذِهْنِهِ  
مِنْ أَنْ — The first thing that came to his mind was....  
Manf. mag. 11,14
- لَا أَحَبُّ إِلَيَّ مِنْ ذَلِكَ There is nothing I would love more than that.  
Manf. mag. 105,8
- يَدْخُلُ إِلَى عُرْفَةٍ هِيَ أَشْبَهُ  
بِالدَّهْلِيْزِ He entered a room which was more like a hall.  
Hus. (Zy.) 25,13
- كَانُوا أَصْبَرَ عَلَى الدَّرْسِ وَأَحْمَلَ  
لِلْمَكَارِهِ وَالْعَاقِبِ They were more patient in learning and could better endure adversities and hardship.  
Amin (Br.) 89,14
- نَحْنُ وَاللَّهُ أَحَقُّ بِهَا By God, we have more right to it. Hai. sir. 268,16
- اللَّهُ أَرْحَمُ بِكَ مِنْ أَخِيكَ God is more merciful with you than your own brother....  
Manf. mag. 17,8

E When two or more elatives govern one and the same noun in the genitive case, the noun is usually expressed following the first elative, and a suffixed pronoun replaces it after the second:

- أَلَسْتُ تَرَى أَنَّ أَبَاكَ خَيْرُ  
الرِّجَالِ وَأَكْرَمُهُمْ؟ Don't you think that your father is the best man and the most generous one?  
Hus. ayy. I,145,10
- هُمْ عِنْدِي أَقْبَحُ اللَّصُوفِ  
وَأَسْفَلُهُمْ! In my opinion, they are the vilest and most despicable of thieves!  
Manf. sha'. 279,5
- أَحْسَنَ هُدًى وَأَقْوَمَ the most beautiful religion and the best.  
Hai. sir. 226,9

But the noun is not infrequently found in the genitive following the second elative:

بَعْدَ أَكْثَرِ وَأَعَمِّ ثَوْرَةٍ شَعْبِيَّةٍ  
عَرَفَهَا التَّارِخُ after the greatest and most  
far-reaching popular revolution that history has  
known. Bak. (Br.II) 99,17

أَغْرَبَ وَأَخْدَعَ الآرَاءِ the strangest and most de-  
ceptive opinion.  
al-Hus. (Br.II) 79,15

أَغْنَى وَأَشْهَرُ دَيْرٍ فِي لُبْنَانَ the richest and most famous  
convent in Lebanon.  
Gibr. I,155,20

(For agreement with elatives, see page 155.)

F In the Semitic languages, and thus in Arabic, a comparison was originally expressed as a simple statement, "You are generous," to which a relative aspect was added through the use of a prepositional phrase with مِنْ, "from," i.e., "You are generous from/more than others." A remnant of this construction is still found with خَيْرٌ, "good" and شَرٌّ, "bad":

لَسْتُ خَيْرًا مِنَ النَّبِيِّ I am not better than the  
Prophet. Hus. ayy. I,132,5

أَنَا خَيْرٌ لَهَا مِنْكَ I am better for her than  
you [are].  
Manf. mag. 49,4

إِنَّ أُمَّةً وَاحِدَةً مِنْ صَاحِبَاتِهَا Not one of her friends  
could wish for a better  
husband than he.  
Mah. zug. 53,19

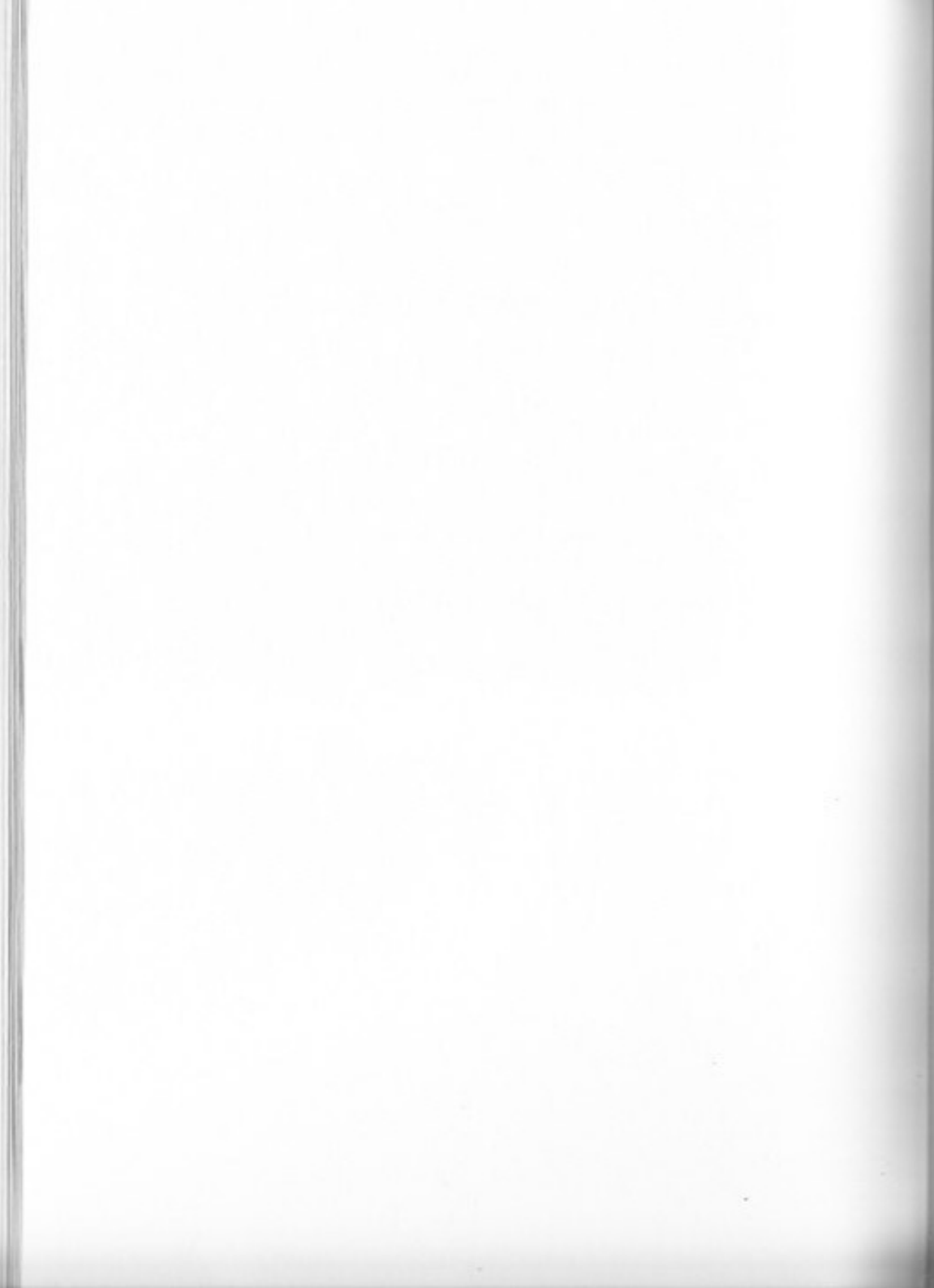
Followed by a plural or singular genitive, خَيْرٌ and شَرٌّ present the idea of a superlative:

أَلَسْتَ تَرَى أَنَّ أَبَاكَ خَيْرُ الرِّجَالِ؟ Don't you think that your  
father is the best [of,  
among] men?  
Hus. ayy. I,145,10

- يَجِدُ فِي خَدِيجَةَ خَيْرَ النِّسَاءِ حَقًّا      He truly found in Khadija  
the best woman.  
Hai. sir. 128,4
- حَالُكَ خَيْرُ دَلِيلٍ      Your condition is the best  
argument.  
Mah. qah. 148,21
- يَقْتُلُكَ فِي هَذِهِ السَّاعَةِ شَرُّ  
الْقَتَلَاتِ      killing you this moment  
in the cruelest way.  
Hak. sul. 8,15
- شَرُّ خَلْقِ اللَّهِ      the worst of God's creation,  
Amin duh. I,52,4
- خَيْرُ آلٍ      the greatest affection.  
Hai. sir. 109,20
- خَيْرُ الثَّمَرَاتِ      the best fruits.  
Hai. sir. 17,8
- مَرَّقَتْهَا شَرُّ مَرَّقٍ      she played havoc with it  
(she tore it the worst  
tearing).  
Bat. (Zy.) 12,37

XIV WORD UNION





## § 184 WORD UNION

Under this heading we shall consider cases of expanded sentences that have two or more parts with the same syntactical function within the sentence in the form of a compound subject, object, or adjectival or adverbial modification. Frequently, such constructions are midway between simple and compound sentences, and they can be considered either as simple sentences with some compound parts or as elliptical compounds. However, the nature of most of the cases to be included in this chapter seems clear and distinctive enough to allow us to consider this category as being a part of what we have called "expanded sentences" (see page 2).

In the following paragraphs, we will try to base our distinctions in word union on its syntactical nature, i.e., whether the union is asyndetical or syndetical.<sup>95</sup>

I Asyndetical union is generally used with adjectives (and also participles) in attributive, predicative, and adverbial functions.

II Syndetical union is usually found with substantives.

## § 185 ASYNDEITICAL UNION

A In Arabic, two or more adjectives may modify a substantive predicatively or attributively, usually without any connecting particle (see pages 48 and 50):

95. For practical and pedagogical reasons, all exceptions will be included under the headings encompassing the more general patterns.

- بَصَوْتٍ هَادِئٍ نَاعِمٍ عَمِيقٍ with a quiet, soft, deep voice. Gibr. III, 117, 7
- كَانَ فَتًى جَمِيلَ الصُّورَةِ شَرِيفَ النَّفْسِ He was a handsome young man of noble mind and good heart. Manf. sha'. 3, 5
- أَنْ اسْتَحَالَتْ إِلَى حُزْنٍ صَابِتٍ عَمِيقٍ that it became a silent, deep sadness. Hus. ayy. I, 18, 7
- لَمْ يُشْفِقُوا عَلَيْهِ وَعَلَى صِغَارِنَا الْعُرَاةِ الْجَائِعِينَ They had no compassion for him nor for me nor for our naked and hungry children. Gibr. I, 138, 4
- كُتِبَ الْأَدَبُ الْعَرَبِيُّ الْقَدِيمُ books of ancient Arabic literature. Musa (Zy.) 2, 7
- أَصْبَحْتُ رَجُلًا ضَعِيفًا خَائِدًا مَتَأَلِمًا يَائِسًا قَانِطًا I became a weak man, defeated, tormented, desperate, and despondent. Manf. mag. 169, 12

Sometimes, however, the adjectives are connected by the coordinating conjunction **وَ** (see page 496):

- أَنْتِ سَيِّدَةٌ جَمِيلَةٌ وَغَنِيَّةٌ You are a beautiful and rich woman! Mah. zuq. 30, 3

Such union could be understood as a way to emphasize the adjectival attribution: "You are a woman both beautiful and rich."

B Two or more adjectives and participles in the function of an adverbial modification ( **حَالٌ** ) go together asyndetically (see page 190):

- بَقِيتُ أَنَا صَامِتًا مُفَكِّرًا بِكَلِمَاتِهَا I remained silent, thinking about her words. Gibr. II, 31, 21
- انْسَابَتْ فِي الْبَيْتِ صَائِعَةٌ لَاعِبَةٌ they run around in the house, shouting and playing. Hus. ayy. I, 10, 6

They can also be used syndetically (see page 191):

شَعَرَ بِالْحَاجَةِ إِلَى أَنْ يَشْرَبَهُ  
صَبِيحًا وَمَسِيًّا

He felt a need to drink it  
in the morning and in the  
evening. Hus. ayy. II,33,11

التَفَتَ إِلَيْهِ مَسْتَرْ بِلَاكٍ مُحَدِّقًا  
وَمَبْتَسِمًا

Mr. Black turned, glancing  
and smiling at him.  
Hak. (Zy.) 11,19

C After a substantive which is a collective or a plural, an asyndetical modification by two or more adjectives usually implies that they are equally attributed to the substantive (see page 50):

تَجَاوَبَ فِيهَا أَصَوَاتٌ أُخْرَى  
قَصِيرَةٌ غَلِيظَةٌ مُخْتَنِفَةٌ مَقْطَعَةٌ

They were answered by  
other short, strangled,  
and jerky voices.  
Hus. ayy. II,12,6

الْعَقَبَاتُ الثَّلَاثُ الْأُولَى

the first three difficulties. Raih. mul. 14,11

while a syndetical attribution could imply that the adjectives are applied distributively (see page 52):

الْحَضَارَاتُ الْفِرْعَوْنِيَّةُ وَالْأَشُورِيَّةُ  
وَالْأَغْرِيقِيَّةُ

the Pharaonic, the Assyrian,  
and the Greek civilizations.  
Hai. sir. 66,20

الْأَحْوَالُ السِّيَاسِيَّةُ وَالْإِدَارِيَّةُ  
وَالْاِقْتِسَادِيَّةُ وَالْاجْتِمَاعِيَّةُ

political, administrative,  
economic, and social conditions. Djir. tar. I,16,20

النُّظُمُ السِّيَاسِيَّةُ وَالْاِقْتِسَادِيَّةُ

the political and economic  
organizations.  
Amin (Zy.) 7,24

بَيْنَ هَذِهِ الْعَصِيَّاتِ الثَّلَاثِ  
الْتُرْكِيَّةِ وَالْفَارْسِيَّةِ وَالْعَرَبِيَّةِ

among these three types of  
nationalism, the Turkish,  
the Persian, and the Arabic.  
Amin zuh. I,60,12

وَلَكِنْ هُنَاكَ أَيْضًا عَشْرَاتٌ مِنْ  
الْمُشْكَلَاتِ السِّيَاسِيَّةِ وَالْاِقْتِسَادِيَّةِ  
وَالْاجْتِمَاعِيَّةِ

but there are also scores of  
political, economic, social,  
and domestic problems.  
Musa adab. 17,1

At times, this distributive attribution may cause some irregularities in number agreement:

بِالرَّيْحَمَيْنِ الْأَخْضَرِ وَالْأَزْوَاقِ both in the green and in  
the blue springs.  
Raf. wah. I, 47, 9

بَيْنَ السَّلْطَتَيْنِ الدِّينِيَّةِ وَالزَّمْنِيَّةِ between the religious and  
civil power.  
Hai. sir. 516, 20

An adjectival disjunction, however, is always syndetical (see page 499):

فِي حَيَاتِنَا الْإِنْسَانِيَّةِ أَوْ الْاجْتِمَاعِيَّةِ in our humane or our social  
life. Mand. (Br.) 3, 12

D When two adjectives with opposite meanings modify one substantive in an asyndetical construction, they either express an incomplete modification ("partly"), have an alternate meaning ("now...now"), or have to be understood as applied to different aspects ("both"):

الشَّاعِرُ الْبَعْلَبَكِيُّ آسَمٌ قَدِيمٌ جَدِيدٌ The Poet of Ba'albek is  
a name old and new at the  
same time.  
Gibr. III, 149, 8

(الْأُمُّ) كَلِمَةٌ صَغِيرَةٌ كَبِيرَةٌ مَلُوءَةٌ (Mother) is a word both  
small and great, full of  
hope and love.  
Gibr. II, 64, 11

صَبِيَّةٌ فِي الْعِشْرِينَ مِنْ عُمْرِهَا A twenty-year-old girl  
sees the future both near  
and far removed.  
Gibr. II, 29, 12

جَزِيرَةٌ صَغِيرَةٌ كَبِيرَةٌ an island small and great  
at the same time.  
Raih. mul. 223, 3

E An asyndetical repetition of the same word is used as

a) an expression of a distributive meaning:

أَحْضِرُوا الْمَجْرِمِينَ وَاحِدًا وَاحِدًا

Bring the criminals before  
me one by one.  
Gibr. I, 127, 9

يَجْعَلُ يَمْرًا بِأَبْوَابِ النَّارِ بَابًا بَابًا  
وَيَذِي بِضَبَاحَةٍ فِيهَا لِيَتَبَيَّنَ

He began to go by the doors  
of the houses one by one,  
bringing his lamp near to  
scrutinize them.  
Manf. sha'. 183, 9

خَبِّرْنِي بِكُلِّ مَا قَالَ كَلِمَةً كَلِمَةً

Tell me everything he has  
told you word for word.  
Mah. qah. 176, 3

كَانَ الْقُرْآنُ يُنْحَى مِنْ صَدْرِهِ  
آيَةً آيَةً وَسُورَةً سُورَةً

And the Koran was being  
wiped from his memory  
verse by verse, chapter  
by chapter.  
Hus. ayy. I, 55, 14

سَلَّمَ عَلَيْهِمْ وَاحِدًا وَاحِدًا

He greeted them one by one.  
Mah. qah. 119, 5

ثُمَّ أَخَذَ لَوْنَكَ يَتَغَيَّرُ قَلِيلًا  
قَلِيلًا

Then your color began to  
change little by little.  
Hus. ayy. I, 147, 5

b) or as an emphatic repetition:

وَتَفْسِيرُهُ قَرِيبٌ قَرِيبٌ كَالرُّوحِ فِي  
جَسَمِهَا الْبَشَرِيِّ وَلَكِنَّهُ بَعِيدٌ بَعِيدٌ

and its interpretation is  
very much like the soul  
in its body, but at the  
same time very different.  
Raf. wah. III, 8, 4

عَادَ الزُّرْقَانِي رَوْدًا رَوْدًا إِلَى  
عَالَمِ الظُّلُمَاتِ

Very slowly the alley re-  
turned to the world of  
darkness. Mah. zuq. 50, 2

أَصْبَحَتْ بَقَايَاهَا فِي أَعَالِي الْجِبَالِ  
تَذَوُّبٌ وَتَسِيرٌ جَدَاوِلٌ جَدَاوِلٌ  
فِي مَنَعَطَاتِ الْأَوْدِيَةِ

The remaining [snow] on  
the tops of the mountains  
began to thaw and to flow,  
like many little creeks,  
in the winding paths  
[leading] to the valleys.  
Gibr. I, 90, 12

كَأَنَّهُ يُرِيدُ أَنْ يَقْبِضَ بِأَصَابِعِهِ  
 الْمَعْجَاجَةَ عَلَى شَيْءٍ لِيَمَزِقَهُ إِرْبًا إِرْبًا  
 as if wanting to get hold  
 of something with his  
 twisted fingers to tear  
 it to pieces.  
 Gibr. I, 110, 5

(See page 335 for the asyndetical repetition of the preposition *بَيْنَ*.)

# § 186    الْإِتْبَاعُ

An imitative pleonasm is an emphatic asyndetical repetition which is called *الْإِتْبَاعُ* by Arab grammarians.<sup>96</sup> In this expression, the correlative part has an emphatic function only because of the similarity of its phonetic sound (compare the English: "palsy-walsy," "hurry-skurry"). The second part of the construction is actually no more than a repetition of the same word, after having usually changed only the first consonant; thus it always has the same Arabic nominal pattern.

Although of no syntactical relevance, we would like to point out the observation made by Arab grammarians that the correlative part may be used regardless of the actual existence of such a form or even of such a root in the language (cf. English: "walsy").

When the parts used in this construction are adjectives or participles, they agree in number and gender with the noun to which they refer<sup>97</sup>:

96. On this subject see *كِتَابُ الْإِتْبَاعِ وَالْمَزَاجَةِ*, by Ahmed ibn Faris ibn Zakarya, ed. by R. Brünnow (Giessen, 1906); C. Pellat's "Un fait d'expressivité en arabe: l'*itba'*," *Arabica*, 4, May 1957; and Vincent Monteil's *L'arabe Moderne* (Paris 1960), p. 281.

97. Since the use of this imitative pleonasm is much more frequent in Arabic than it is in English and enjoys in the former a greater degree of literary acceptability than it has in the latter, it is not always possible to find an acceptable rendition of the original.

هُوَ لِرَجُلٍ قَارِبِ الْأَرْبَعِينَ وَسِيمٍ  
قَسِيمٍ

It was that of a man about  
forty, very handsome and  
distinguished in appearance.  
Hak. yaum. 14,4

ذَلِكَ لِأَنَّ بَيَاءَ الْبَحْرَيْنِ قَلَّمَا  
تَغْلُو مِنَ الْجَلَابِيَّتِ الْمَارِحَةِ  
الْمَارِحَةِ فِيهَا عَلَى الدَّوَامِ

That is because Bahrein's  
waters are seldom empty  
of the boats that always  
roam freely on them.  
Raih. mul. 199,5

ثُمَّ نَهَضَ هَاشًا بَاشًا

Then he stood up, gay  
and happy.  
Mah. qah. 151,17

لَيْلٌ دَاجٌ سَاجٌ

a very dark night.  
Hak. sheh. 101,2

إِنَّهَا رَقِيقَةٌ دَقِيقَةٌ

They are very delicate.  
Hak. ahl. 133,1

وَالشَّبَابُ مِنْ حَوْلِهِ فَرِحُونَ  
مَرِحُونَ

while the boys around him  
were merry and gay.  
Hus. ayy. II,45,16

كِتَابٌ ضَخْمٌ فَخْمٌ

a very voluminous book.  
Tai. (Zy.) 9,36

أَكَلُوا هَنِيئًا مَرِيئًا

They ate with great enjoy-  
ment. Amin (Br.) 87,8

يَتَغَنَّيْنَ بِهِ فَرِحَاتٍ مَرِحَاتٍ

they would sing very joy-  
fully. Hus. 'ala. II,6,11

وَلَكِنَّ الرَّاهِبَ قَالَ فِي صَوْتٍ  
رَقِيقٍ رَفِيقٍ

But the monk spoke with a  
very friendly voice.  
Hus. 'ala. I,141,5

# § 187 SYNDETICAL UNION

A To form syndetrical unions, the coordinating conjunction most frequently used is **و**; **ف** and **ثُمَّ** are also common.

As for the difference between **و** on the one hand and **ف** and **ثُمَّ** on the other, it is to the credit of



the Arab grammarians that they have commented on the fact that **وَ** unites each noun to the first noun of the coordinating construction, while the other two conjunctions coordinate only in a series, i.e., each noun is connected only to the one which immediately precedes it.<sup>98</sup>

In other words, according to Arab philologists, there is true equivalence of all members of the coordination only with **وَ**. With **فَ** and **ثُمَّ**, there is always a logical idea of progression or change in the series together with the coordination.

All members with **وَ** are interchangeable in their order within the sentence, which is not the case with the other two conjunctions.

B While adjectives, as we have already seen above, are generally *asyndetically* used, two or more substantives filling the same function in a sentence are always coordinated by a conjunction:

نَعُودُ بَعْدَ هَذَا إِلَى الدُّكْتَرِ هَيْكَلٍ وَكِتَابِهِ      After this, let us return  
to Dr. Haikal and his book.  
Hai. sir. م, 20

نَحْنُ الَّذِينَ نَزَعَمُ أَنْفُسَنَا أَدَبَاءَ وَشُعَرَاءَ      we who consider ourselves  
writers and poets.  
Maz. (Zy.) 1,2

أَنَّهُ هُوَ صَاحِبُ الْإِرَادَةِ وَالرَّأْيِ وَالْقُوَّةِ      that he is the one with  
will, opinions, and  
strength. Q. Amin (Zy.) 5, 38

أَيْنَ أَبُوكَ وَأُمُّكَ؟      Where are your father and  
your mother?  
Gibr. I, 162, 19

هُوَ طَالِبٌ وَصَحَافِيٍّ مَعًا      He is a student and a  
journalist at the same  
time. Mah. qah. 7, 13

98. Compare the English I saw A and B and C, in which an inversion in the order would be admissible (thus, C and B and A or B and C and A), and I saw A, then B, then C, in which no inversion is permissible.

In case of a chain with more than two substantives, the coordinating conjunction precedes each substantive:

قَدْ جَعَلَنَا بُوْمَعْرُوفٌ نَحِبُّ قَرْيَتَنَا  
نَحِبُّ تَرْتَبَهَا وَمَاَهَا وَهَوَاهَا  
وَصُخْرُوهَا وَوَعُوزَهَا وَسَهْلَهَا  
وَأَوْدِيَّتَهَا وَجِبَالَهَا

'Bu Ma'ruf made us love  
our village, love its ground  
and its water, its air, its  
rocks and its rough and flat  
lands, its valleys and moun-  
tains. Nu'. kan. 13,2

قَرَأَتْ فِي وَجْهِهِ الْحُبَّ وَالسَّعَادَةَ  
وَالدَّهْشَةَ وَالسَّرُورَ الْتَلَالِيَّ وَالِدَّمَغَ  
الْمَرَقِرَقَ

She saw love, happiness,  
surprise, joy, flashing  
gaiety, and radiant tears  
on his face.  
Manf. mag. 30,6

لَعَلَّ أَهْمَ مَا يَتَّعِزُّ بِهِ جِيلُكُمْ عَنْ  
جِيلِنَا هُوَ حَيْرَتُكُمْ وَأَظْمِنَانُنَا  
وَأَضْطِرَابُكُمْ وَسَكِينَتُنَا وَقَلْمُكُمْ  
وَأَسْتِقْرَارُنَا

Perhaps what most differ-  
entiates your generation  
from ours is your con-  
fusion and our serenity,  
your unrest and our peace.  
Amin (Zy.) 7,2

الْفُقَرَاءُ وَالسَّاكِينُ الْمَظْلُومُونَ هُمْ  
أَهْلِي وَعَشِيرَتِي

The poor, the humble, and  
the wretched are my rela-  
tives and my family.  
Gibr. I, 184,10

C The coordinating conjunction **فَ** can also be used between coordinated nouns—both substantives and adjectives—but it unites them in a logical sequence (see page 495f.):

أَلْقَى يَنْظَرُهُ الْجَائِعُ إِلَى جِسْمِهَا  
اللَّدَنِ فَجَرَى عَلَى الْحَيْدِ فَالْتَنَكِبِ  
فَالْتَدَى النَّاهِدِ ثُمَّ الْحَاصِرَةَ الْخَمِيصَةَ  
وَأَخِيرًا الْفَخْذَ الْلَفَاءَ

His hungry eyes fell on  
her soft body, her neck,  
then her shoulders, then  
her full bosom and slender  
hips and finally her well-  
formed legs.  
Mah. qah. 133,15

الْإِنْسَانُ يَنْشَأُ طِفْلاً فَشَابًا  
فَكَهْلًا وَشَيْخًا

Man develops first as a  
child, then a boy and a  
young man, later [is] mid-  
dle-aged, and finally an  
old man.  
Amin duh. II, 3,7

مَنْ قَسَمَ السَّنَةَ إِلَى أَشْهُرٍ  
وَالشَّهْرَ إِلَى أَسَابِيعَ وَهَذِهِ إِلَى  
أَيَّامٍ فَالسَّاعَاتِ؟

Who divided the years into months and the months into weeks and these into days and [then these into] hours? Djir. tar. I, 17, 20

It is very frequently used in certain adverbial expressions:

ثُمَّ مَرَّ بِهِمْ يَتَصَحَّحُ وَجُوهَهُمْ  
وَاحِدًا قَوَاجِدًا

Then he went past them looking at their faces one after another. Manf. sha'. 41, 7

كَانَ هَذَا الْتَفُؤْدُ يَزْدَادُ يَوْمًا فَيَوْمًا

This influence grew greater each day. Amin duh. I, 41, 10

كَانَ صَوْتُ هَذَا الْأَنْبِيَاءِ يَنْقُصُ  
شَيْئًا فَشَيْئًا  
مَرَّةً فَمَرَّةً

The moan gradually diminished. Hus. ayy. I, 132, 11  
time after time. Hai. sir. 128, 13

أَوَّلًا فَأَوَّلًا

by and by. 'Aqq. (Zy.) 15, 20

D Although ثُمَّ may have an effect equivalent to that of فَ as a coordinating conjunction in expressing a sequence, its meaning, however, is usually more emphatic. (For additional information on this conjunction, see Vol. III.)

The succession expressed by ثُمَّ is usually a temporal one:

وَلَكِنَّ أَبَا بَطَّةَ خَطَا بِالْبَرْمِيلِ  
خُطْوَةً ثُمَّ أُخْرَى ثُمَّ أُخْرَى

but Abu Batta took a step with the barrel, then another and still another. Nu'. (Zy.) 33, 46

أَخَذَ الصَّبِيُّ يُجِيبَهَا تَسْحِيًا  
ثُمَّ تَبَسُّطًا ثُمَّ مَطْمَئِنًا

The boy began answering her, first with embarrassment, then with more ease, finally with confidence. Hus. ayy. I, 117, 1

صَبَّ لِلْسُلْطَانِ أَوَّلًا ثُمَّ لِي ثُمَّ  
لِلْحَضَرِ

He poured [coffee] first  
for the Sultan, then for  
me, and afterward to the  
others who were present.  
Raih. mul. 43,20

At times, **ثُمَّ** loses its temporal aspect but introduces a logical series still retaining its emphatic meaning:

كَانَ بَيْنِي وَبَيْنَهُ بَحْرُ الْهِنْدِ ثُمَّ  
النَّفُودُ ثُمَّ الدَّهْنَاءُ ثُمَّ الْأَنْكَلِيرُ

Separating us was the Indian  
Ocean, then the Nafud, then  
the desert and then the  
British.  
Raih. mul. 14,11

عِبَارَةٌ قَالِ فُلَانٌ \* ثُمَّ عِبَارَةٌ  
السَّلَفِ الصَّالِحِ \* كِلَاهُمَا تَدُلُّ  
عَلَى —

The expressions "so and  
so said," and also "the  
worthy ancestors" both  
indicate....  
Musa (Zy.) 2,16

As in coordinated sentences (see Vol. III), the combined use of **وَ** and **ثُمَّ** in a coordinated sequence is not infrequent with longer series of nouns:

أَلْقَى يَنْظُرُهُ الْحَاجِعِ إِلَى جِسْمِهَا  
اللِّدَنِ فَجَرَى عَلَى الْجِدِيدِ فَالْتَكِبِ  
فَالْتَدَى النَّاهِدِ ثُمَّ الْخَمِيصَةِ  
وَأَخِيرًا الْفَخْدِ وَالْقَاءِ

His hungry eyes fell on  
her soft body, her neck,  
then her shoulders, then  
her full bosom and slender  
hips and finally her well-  
formed legs.  
Mah. qah. 133,15

E When the components of a series of nouns—either substantives or adjectives—have an alternate or excluding meaning, the disjunctive conjunction **أَوْ** is used before each member of the construction with the exception of the first one<sup>99</sup>:

99. Since **أَوْ** has a disjunctive—or excluding—meaning, the adjective(s) modifying a disjunctive series of nouns will grammatically agree with and refer to the last noun mentioned in the series:

أَنْتَ لَا تَرَى — أَمْرَأَةً أَوْ رَجُلًا  
أَوْ طِفْلًا قَدَرِ الْبُؤْسِ

You won't see...a woman or a  
man or a child with a dirty  
face.... Din (Zy.) 3,9

أَنْتَ لَا تَرَى فِي الشَّارِعِ أَوْ فِي  
الْبَيْتِ أَوْ فِي الصَّنْعِ أَوْ فِي الطَّعْمِ  
أَمْرًا أَوْ رَجُلًا أَوْ طِفْلًا قَدِرَ الْوَجْهِ  
and you won't see a woman  
or a man or a child with  
a dirty face on the street  
or in a house or in a fac-  
tory or a restaurant.  
Din (Zy.) 3,9

حَوَالَى تِلْكَ الْيَمِينِ أَوْ قَبْلَ  
ذَلِكَ يَكْلِيلُ  
هَنَّاكَ كَلِمَاتٌ تَجْرِي عَلَى أَلْسِنَتِنَا  
أَوْ أَقْلَامِنَا —  
about this time or shortly  
before. Musa (Zy.) 29,45  
There are words current on  
our tongues or in our pens  
which.... Musa (Zy.) 2,1

قَطَبَ مَحْجُوبٌ غَاصِبًا أَوْ مُتَظَاهِرًا  
بِالْغَضَبِ  
Mahjub frowned in anger or  
feigning anger.  
Mah. qah. 95,1

بَعْدَ وَقْتٍ قَصِيرٍ أَوْ طَوِيلٍ  
after a short time or a  
long time.  
Hus. ayy. I,5,12

أَنْ أَبْدُو لَكَ فِي صُورَةِ جِبَارٍ هَائِلٍ  
أَوْ جَمَلٍ هَائِجٍ أَوْ قِطْعَةٍ سَوْدَاءَ  
to appear to you as a  
formidable ass, or a  
furious camel or a black  
cat. Hak sul. 15,2

أَقَامَ فِي الْقَاهِرَةِ أُسْبُوعَيْنِ أَوْ  
أَكْثَرَ مِنْ أُسْبُوعَيْنِ —  
He stayed in Cairo two  
weeks or more....  
Hus. ayy. II,3,1

كَانَتْ تِلْكَ الْمَجَالِسُ أَوْ الصَّلَوَاتُ  
كَمَا كَانُوا يَسْمُونَهَا —  
And those gatherings, or  
salons, as they used to  
be called, were....  
Manf. sha'. 161,7

F <sup>أَوْ</sup> is also used as equivalent to <sup>أَوْ</sup> and, si-  
milar to its use in sentences in adversative con-  
structions, it usually implies a dilemma (see Vol.  
III). The first member of the disjunction in this  
instance is introduced by <sup>سَوَاءَ</sup>, used as an adverbial  
accusative<sup>100</sup> and meaning "equally," "no matter whe-  
ther...":

100. For <sup>سَوَاءَ</sup> in the nominative case as member of a  
nominal sentence with a disjunctive preposition as the sub-  
ject, see Vol. III.

يَجْعَلُهَا مَوْضُوعَهُ سَوَاءٌ فِي الْقِصَّةِ  
أَمْ الْمَقَالَةِ

It makes them its basis  
in the narrative as well  
as in the articles.  
Musa adab. 2,13

سَوَاءٌ عَنْ قَصْدٍ أَوْ عَنْ غَيْرِ قَصْدٍ

no matter whether pur-  
posefully or not.  
Mah. zuq. 26,4

G **إِمَّا** is also used to present the first member of a disjunctive construction, the second being introduced by a repetition of the particle preceded by the conjunction **وَ** or by **أَوْ** :

تَوَلَّى أَمْرَهُ إِمَّا جَاهِلٌ أَوْ فَاسِدٌ

in command were either  
ignorant or corrupt.  
al-Raf. (Zy.) 19,8

الْقُرْآنَ إِمَّا مَدُونٌ عَلَى أَمْثَالِ  
هَذِهِ الصُّحُفِ أَوْ مَحْفُوظٌ فِي  
صُدُورِ الرِّجَالِ

The Koran was either re-  
corded on such surfaces  
or retained in the people's  
memory. Djir. tar. I,224,21

لَا يَجْرُؤُ عَلَى مِثْلِ مَا جَرَّؤْتَ عَلَيْهِ  
إِلَّا أَحَدٌ رَجُلَيْنِ إِمَّا عَظِيمٌ أَوْ  
صَنِيعَةٌ رَجُلٍ عَظِيمٍ

Only two kinds of people  
dare to do what you did:  
either someone powerful,  
or his protégé.  
Manf. sha'. 45,13

إِمَّا بِزِيَادَةٍ وَإِمَّا بِنَقْصٍ

either by excess or by  
defect. Raf. wah. I,112,1

هُوَ إِمَّا ضَاخِكُ أَوْ بَاكِ أَوْ هَائِفٌ  
أَوْ ضَارِعُ أَوْ مُسْتَرْحِمٌ

He either laughed or cried  
or shouted or beseeched or  
implored.  
Manf. mag. 185,3

لَأَبَتْ ذَلِكَ عَلَيْهَا نَفْسُهَا أَلْعَالِيَةِ  
فَأَمَّا أَلَا سَتَجِدُنَّ إِمَّا أَلِلِقَاءَ

Her fine soul forbade her  
either to beg [for it] or  
[to refuse] the meeting.  
Mah. qah. 65,4

H As we have already seen (Vol. I, § 30), the coordinating conjunction **وَ** followed by the negative adverb **لَا** may be used in a negative disjunction, only, however, after a preceding negative statement:

- ثُمَّ لَمْ يَسْتَطِعْ أَنْ يَتَقَدَّمَ خُطْوَةً  
قَصِيرَةً وَلَا طَوِيلَةً  
Then he could take neither  
a long nor a short step.  
Hus. ayy. I, 75, 13
- لَيْسَ لِي أَبٌ وَلَا أُمٌّ وَلَا أُخْتُ  
وَلَا مَسْقُطُ رَأْسٍ  
I have no father or mother  
or brother or place to lay  
my head. Gibr. I, 162, 20

## § 188 MERISMUS

Merismus is the figure of speech in which two nouns of opposite meaning are used in a coordinated construction, with the intention of emphasizing the idea of universality or totality.

This usage, not unknown in English (e.g., "from beginning to end," "from top to bottom"), is more frequently used in Arabic, where it has a wider range of possible applications. The meaning is always equivalent to "everyone," "everywhere," "always," etc.:

- (الْخَبَرُ) مَضَى فِي الدِّينَةِ مِنْ  
أَعْلَاهَا إِلَى أَسْفَلِهَا  
(The news) reached everyone  
in the city (from its  
highest to its lowest).  
Hus. 'ala. II, 141, 4

- فِي شَارِقِ الْأَرْضِ وَمَغَارِبِهَا  
in the whole world (in  
all the points in the  
orient to all in the oc-  
cident). Hai. sir. 524, 19;  
Gibr. III, 16, 6

- قَدْ أَصْبَحَتْ يَسْبَبُ فَعَلَيْهَا خُفَّةُ  
الْأَفْوَاهِ فِي طُولِ الْبِلَادِ وَعَرْضِهَا  
Because of her action, I  
became a victim of gossip  
everywhere (the length and  
the width of the country).  
Tai. (Zy.) 34, 12

- (أَنَا) عَارِفٌ بِالْمَدَاخِلِ وَالْمَخَارِجِ  
(I) knew every corner [of  
the place] (entrances and  
exits). Maz. (Zy.) 10, 16

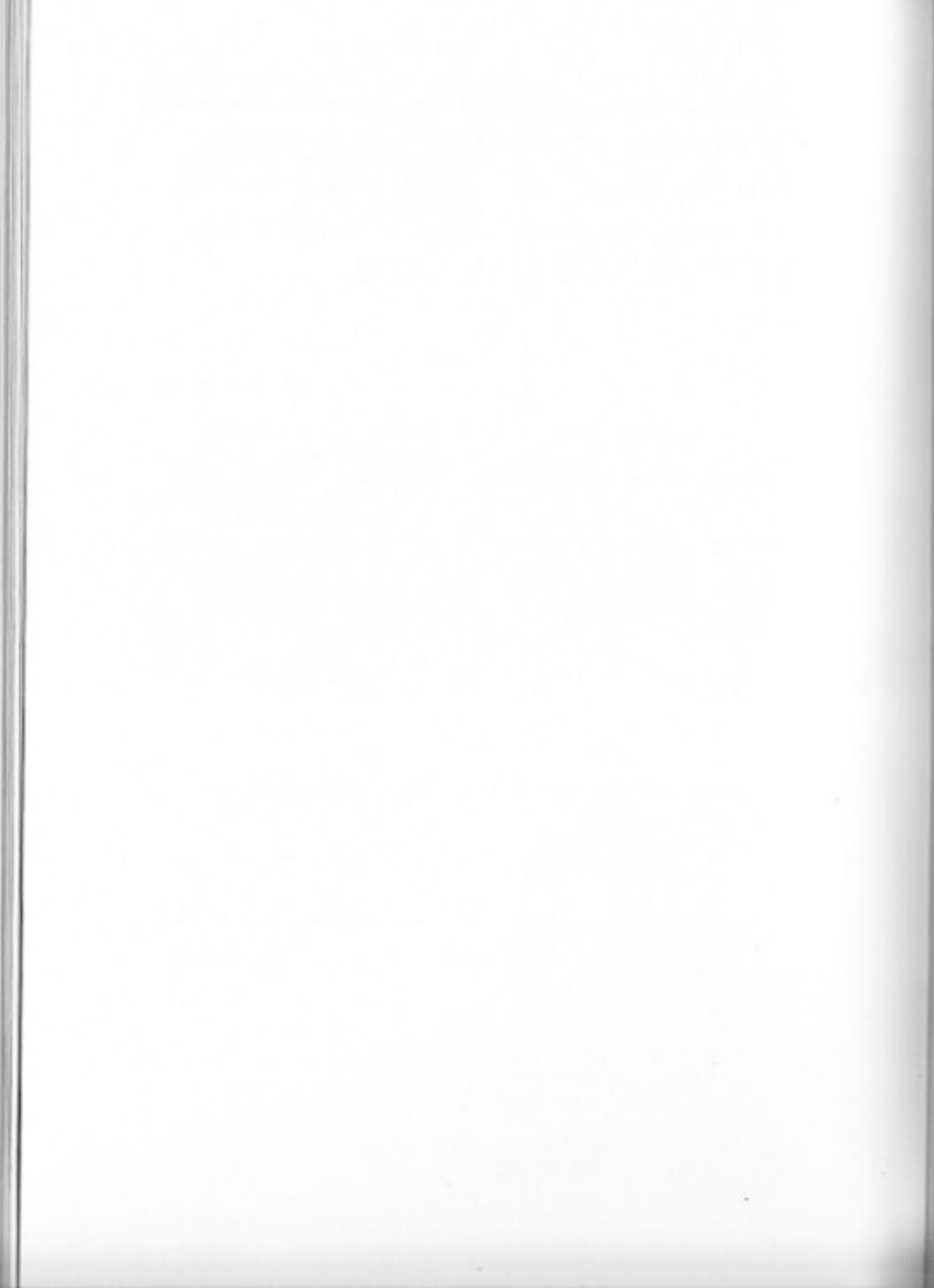
- فِي الشَّارِقِ وَالْمَغَارِبِ  
in the whole world.  
Nu'. kan. 13, 8

وَلَكِنَّ أَلْعَمَّ إِبْرَاهِيمَ كَانَ وَاقِفًا  
عَلَى كُلِّ حَرَكَةٍ وَسَكَنَةٍ مِنَ الصَّبِيِّ

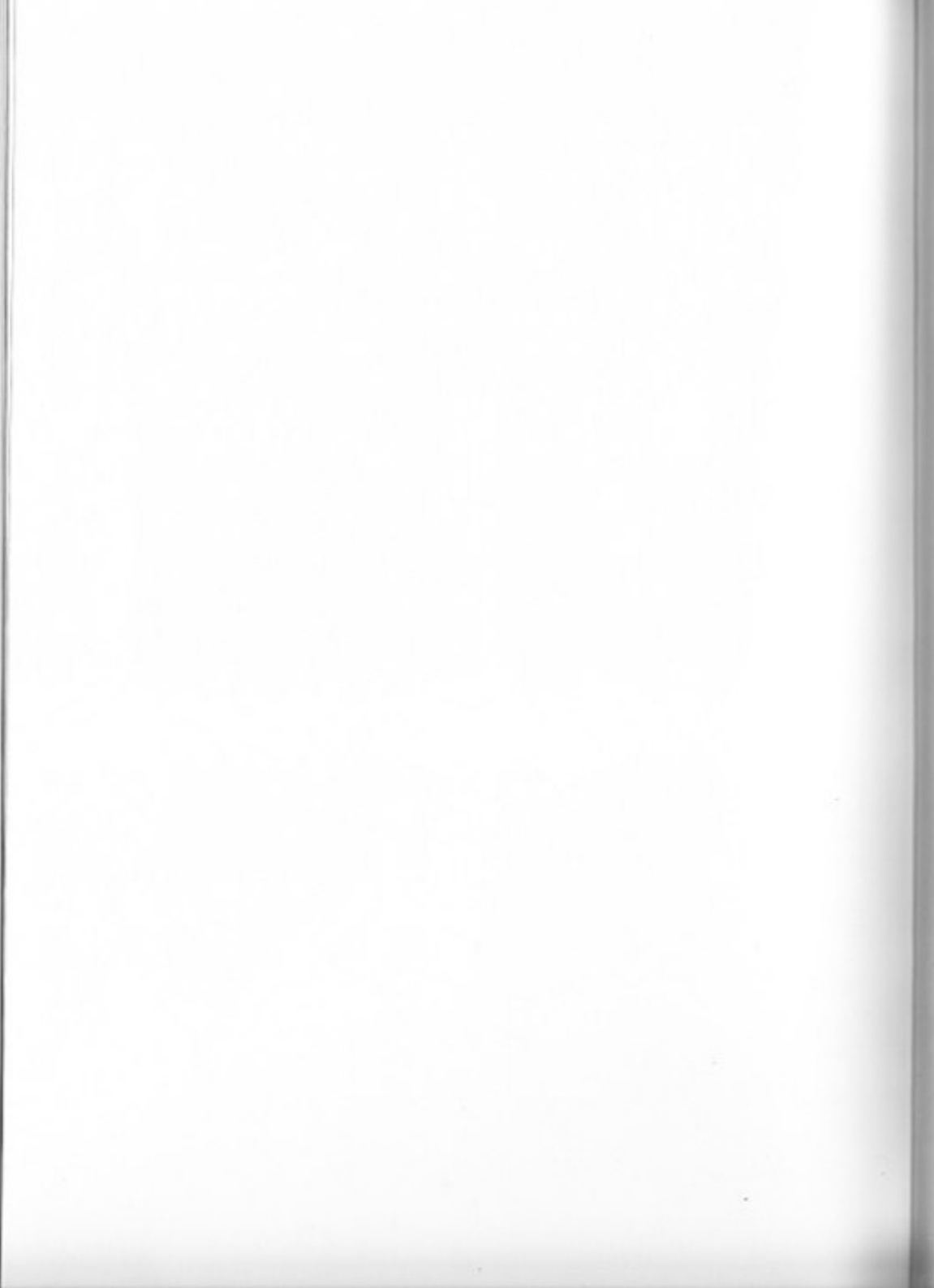
But Uncle Ibrahim was  
watching every movement  
of the boy (movement and  
stillness).

'Aww. (Br.) 11,15





XV WORD ORDER



# § 189 WORD ORDER IN THE EXPANDED NOMINAL SENTENCE

The basic word order in a simple nominal sentence is Subject-Predicate, a sequence that is usually changed into one of Predicate-Subject in the instances when the subject is grammatically undefined and the predicate is defined by the definite article or refers to a preceding statement (see Vol. I, § 9).

Likewise, in the expanded nominal sentence, the same basic word order remains: Subject-Predicate. Any complements modifying either subject or predicate will follow the part they modify:

الْفِضَّةُ وَالذَّهَبُ فِي أُورُشَلِيمَ  
مِثْلَ الْحِجَارَةِ

In Jerusalem, silver and gold are as [numerous as] stones. Hak. sul. 39,11

هَلْ أَنْتَ سَجِينٌ فِي قَلْعَةٍ؟

Are you imprisoned in a fortress? Hak. sul. 45,1

مَنْزِلُ رُوكْسَانَ مَنْزِلٌ جَمِيلٌ أُنِيقٌ

Roxane's house was beautiful and elegant. Manf. sha'. 143,3

هِيَ خَلِيطٌ عَجِيبٌ مِنَ الشَّرْقِيَّةِ  
وَالْغَرْبِيَّةِ

She is a strange mixture of East and West. Sa'. (Zy.) 6,43

However, prepositional phrases—and also adverbials—modifying the predicate may precede it; this occurs only when the subject precedes the predicate:

إِسْتَيْقَنَ عَنْهُ فِي شُغْلٍ

Stephen was too busy [to pay any attention to him]. Manf. mag. 17,13

الْفَرَسَ بَيْنَ هَؤُلَاءِ وَهَؤُلَاءِ  
صَائِعُونَ

The Persians were at a loss between them both. Amin duh. I,33,11

هُنَّ عَلَيْهَا أَقْدَرُ They were more capable in  
those [themes].  
Amin duh. I, 100, 13

If they modify the subject, they may precede it, but only when the predicate is expressed before the subject:

لِي إِلَيْكَ حَاجَةٌ I need you.  
Manf. mag. 117, 13

The predicate, with the elements that modify it, frequently precedes the subject with the resulting word order of Predicate-Subject:

وَلَكِنِّي لِي مَعَ سَيِّدِكَ شَأْنًا آخَرَ But I have another matter  
[to take up] with your  
schoolteacher.  
Hus. ayy. I, 59, 4

— مَلْعُونَةٌ هِيَ الْيَدَيَّ الَّتِي Cursed be the hands which....  
— مَلْعُونَةٌ هِيَ الْأَعْيُنُ الَّتِي cursed be the eyes which....  
Gibr. I, 150, 14

كَثَارَ هُمُ الَّذِينَ — Numerous are those who....!  
Gibr. I, 165, 3

لِكُلِّ ثَمَرَةٍ أَوَانٌ Each fruit has its own  
season. Hak. sul. 121, 13

غَرِيبٌ أَمْرٌ هَذَا الْحُبُّ! Strange, this love!  
Mah. qah. 43, 6

An adverb or adverbial modification, and prepositional phrases that modify the whole sentence, may follow both subject and predicate. The word order then becomes Subject-Predicate-Adverbial:

الْمَرْأَةُ شَرِيكَ الرَّجُلِ فِي حَيَاتِهِ Woman is man's companion  
during his life.  
Mah. qah. 8, 3

أَنْتَ كَذَلِكَ عَلَى الْأَقْلِ At least you are like this,  
Hak. ahl. 28, 8

أَتَنَا أَحْيَاءٌ فِي هَذِهِ اللَّحْظَةِ؟ that we, at this moment, are  
alive? Hak. ahl. 73, 2

هَذِهِ قَهْوَتِي أَيْضًا	This coffee house is also mine. Mah. zuq. 10,19
الشَّعْبُ هُوَ كُلُّ شَيْءٍ أَوَّلًا وَآخِرًا	People are everything. Musa adab. 185,17

or it can also be Predicate-Subject-Adverbial, especially in interrogatives:

مَا هَذَا أَيْضًا ؟	What's that, again? Hak. ahl. 38,9
أَيْنَ نَعْنُ إِذَنْ ؟	Where are we, then? Hak. ahl. 68,14
أَلَيْكَ عَهْدٌ طَوِيلٌ بِالْبَوَابِ ؟	Have you known the door-man a long time? Mah. qah. 28,19

The adverbial modification frequently is placed between subject and predicate, thus: Subject-Adverbial-Predicate:

هِيَ عَلَى ذَلِكَ غُرْفَةُ النَّوْمِ	Besides that, it was his bedroom. Hus. ayy. II,4,18
هَذَا بِلا رَيْبٍ صَوْتُ نَائِمٍ	This is undoubtedly the sound of someone asleep. Hak. sheh. 24,12
إِنَّهُ حَقًّا لَشَعُورٌ غَرِيبٌ	It was, indeed, a strange feeling. Tai. (Zy.) 9,25
أَنَا بَعْدَ خَفِيفِ الْوِزْنِ	I was still light in weight. Maz. (Zy.) 10,16
الْفَلَّاحُ الْيَوْمَ سَيِّدٌ نَفْسِهِ	Today the farmer is his own master. Sak. (Zy.) 13,47
هُوَ إِذَنْ مَظْلُومٌ	He was, therefore, treated unjustly. Hus. ayy. I,38,4

or also as Predicate-Adverbial-Subject:

- عِنْدَنَا فِي بَصْرَ طَبَقَةً مِنَ الْأَدَبَاءِ — In Egypt, we have a certain class of authors who.... Musa adab. 4,15
- فِي بَارِيسِ هَذِهِ الْأَيَّامِ حَرَكَةٌ أَدَبِيَّةٌ In Paris, there is at present a literary revolution. Musa adab. 107,11

# § 190 WORD ORDER IN THE EXPANDED VERBAL SENTENCE

The word order that we can consider as normal for the simple verbal sentence is, as we have stated (see Vol. I, § 9), Verb-Subject.

The most elementary form of an expanded verbal sentence usually preserves the same basic order, adding the object after the subject, with the resulting word arrangement of Verb-Subject-Object<sup>101</sup>:

- يَذْكُرُ صَاحِبُنَا السِّجَاحَ Our friend remembers the fence. Hus. ayy. I,15,10
- قَدْ أَحَبَّ أَبُو طَالِبٍ ابْنَ أَخِيهِ Abu Talib loved his nephew. Hai. sir. 114,17
- تَصَبَّبَ أَبُو بَكْرٍ عَرَقًا Abu Bakr broke into a sweat. Hai. sir. 211,19
- صَاقَ الْيَهُودَ ذُرْعًا بِمُحَمَّدٍ The Jews felt uneasy about Mohammed. Hai. sir. 237,5
- رَفَعَ الشَّابُّ رَأْسَهُ The young man lifted his head. Gibr. I,162,3

Complements which specifically modify either subject or object follow the noun they modify as a

101. In the following paragraphs we also include sentences with *كَانَ* and *لَيْسَ* in which, for the purpose of showing word order, the accusatives they govern will be considered as equivalent to accusative objects.

syntactical unit; thus they do not actually change the basic order<sup>102</sup>:

شَغَلَتْ وَحْدَهُ زَوْجِي بِالْمَنْصَرِ  
بَالَ أَبَوَيْهَا  
The fact that my wife was  
alone in Mansour worried  
her parents.  
Hai. (Zy.) 14,23

كُلَّ أَمْرَأَةٍ فِي مِصْرَ مَحْزُونَةٌ  
حِينَ تُرِيدُ  
Every woman in Egypt is  
sad whenever she wants  
to be. Hus. ayy. I,25,14

An adverbial modification, however, may follow the object, regardless of whether it primarily modifies the verb, the subject, or the object:

اجْتَمَعَ الْأَصْدِقَاءُ الثَّلَاثَةُ فِي حُجْرَةِ  
مَأْمُونٍ رِضْوَانٍ  
The three friends met in  
Ma'mun Ridwan's room.  
Mah. qah. 44,18

أَتَى رَمَيْتُ شَبَكْتِي ثَلَاثَ مَرَّاتٍ  
that I threw in my net  
three times.  
Hak. sul. 7,4

(حَقِيقَةً) تَجْهَلُهَا أَرْوَاهُ لِلْأَسَفِ  
(a truth) which, unfor-  
tunately, Europe ignores.  
Hak. (Zy.) 11,20

دَخَلَ مُؤَلِّرٌ عَلَى ابْنَتِهِ ذَاتَ يَوْمٍ  
One day, Mueller went in  
to his daughter.  
Manf. mag. 14,17

قَدَّمَ اسْتَيْفَنَ كِتَابَهُ إِلَى مَاجْدُولِينِ  
يَدًا بَيِّدٍ  
Stephen gave his letter  
to Magdalene personally.  
Manf. mag. 34,2

The basic word order of Verb-Subject-Object is changed more frequently and with greater freedom in modern Arabic than it was previously. The changes in the word arrangement, however, are usually based on the position of the different parts of the verbal sentence in relation to the verb; thus, they may

102. Adjectives or substantives in the genitive or in apposition are not considered as new elements but as one together with the noun they modify.



change their position when they either refer to the verb or modify the complete sentence. The complements, i.e., those that primarily refer to either object or subject, will follow the noun they modify, with the exception of circumstantial accusatives, which usually follow at the end of the sentence regardless of whether they refer to the subject or object (see immediately above).<sup>103</sup>

This freedom in word order, along with the tendency to expand single syntactical units with determinative or qualitative modifications, may, and frequently does, change the aspect of the Arabic sentence to extremes unknown in earlier periods. In the following paragraphs, we intend to present the main changes that appear in the expanded verbal sentence of modern Arabic.

#### Subject-Verb-Object-(Adverbial) 104

لَا نَبِيَّ وَجَدْتُ قَرِيبَيْنِ      for I have found two relatives. Mah. qah. 58,15

سَبَبٌ ثَالِثٌ مَنَعَ قُرَيْشًا مِنْ  
مَتَابَعَةِ مُحَمَّدٍ      A third reason prevented  
the Koreish from following  
Mohammed. Hal. sir. 177,4

أَخُوكَ يُحِبُّكَ كَثِيرًا      Your brother loves you  
very much. Manf. mag. 9,4

103. We are not here considering those cases in which a member of the sentence has a restrictive function, since they must follow immediately after the part they modify and should be considered as a syntactical unit:

هُنَا فِي مَانِيْلَا يُرِيدُونَنِي      Here in Manila they want me  
عَلَى أَنْ —      to.... S. Din (Br.) 58,18

Nor do we consider those instances in which an inversion is required by the syntactical function of the sentence within a compound, e.g., with circumstantial clauses (see Vol. III).

104. The special meaning of the imperfect tense as a descriptive one (see Vol. I, Section 19) explains the fact that the inversion of the subject is more frequent with the imperfect than it is with the perfect.

كِتَابُ الْأَغَانِي يُحَدِّثُنَا — *Kitāb al-Aghānī* tells us....  
Amin duh. I, 37, 16

هَذِهِ الْقِصَّةُ تَدُلُّنَا دَلَالَةً وَاضِحَةً  
عَلَى حَاجَةِ الْأَعَاجِمِ فِي هَذَا  
الْعَصْرِ إِلَى — This story clearly proves  
to us the Persians' needs  
during this period for....  
Amin duh. I, 38, 5

In cases when the subject of the sentence is expressed as a personal pronoun, the order is frequently inverted; this can be explained as a consequence of the emphatic function of the personal pronoun when it is used to express the subject of a verb (see page 423):

أَنْتُمْ لَا تَفْهَمُونَ كَلَامِي — You do not understand my  
words. Gibr. I, 148, 19

أَنْتِ — فَعَلْتِ هَذَا مِنْ أَجْلِي؟ Did you do that for my  
sake? Hak. sul. 139, 8

أَنَا أَفَكِّرُ فَأَنَا مَوْجُودٌ *Cogito ergo sum.*  
Mah. qah. 25, 16

The inversion, however, is not necessary:

إِنْتَظَرَ هُوَ فِي بَطْنِهِ — He waited at its bottom.  
Hai. sir. 283, 13

ظَلَّ هُوَ شَاخِصًا إِلَى مَقْصَرَةٍ  
رُوكْسَانَ — He continued staring at  
Roxane's lodge.  
Manf. sha'. 33, 8

أَرَادَ هُوَ أَنْ يَشْرَحَ لَهَا حَالَهُ — He wanted to tell her  
about his situation.  
Mah. qah. 156, 14

أَمْكِنَ أَنْ يَكُونُوا هُمْ؟ Could it possibly be they?  
Hak. ahl. 47, 14

سَوْفَ تَرَى أَنْتَ يَا مَوْلَايَ  
بِعَيْنِكَ — You will see, My Lord,  
with your own eyes.  
Hak. sul. 120, 13

بُهِوِيَ هُوَ إِلَى وَحْدَةٍ عَمِيقَةٍ — He felt a desire for  
profound solitude.  
Mah. qah. 155, 3

- لَبِثُوا هُمْ عَلَى صَالَتِهِمْ وَتَغَاهَتِهِمْ They remained small and unimportant.  
Mah. qah. 54,7

Object-Verb-(Subject)-(Adverbial)

In many cases of special emphasis on the object, the object may precede the verb:

- إِيَّاهُ يُكَبِّرُونَ Him they glorify.  
Hai. sir. 527,2
- الْحَقِيقَةَ مَا قُلْتُ لِأَبِيكَ The truth, I haven't told it to your father.  
Mah. qah. 38,15
- كَأَيُّنَا مَنْ كَانَ whoever it may be.  
Manf. sha'. 7,9

Verb-Object-Subject-(Adverbial)

- أَنْ يَقُولُوا الشَّعْرَ هُمْ أَنْفُسَهُمْ that they themselves composed verses.  
Djir. tar. I,221,21
- لَيْسَ حَدِيثٌ شَكْسِيرٌ هَذَا This was not a quotation from Shakespeare.  
Tai. (Zy.) 9,53
- كَانَتْ لَيْلَةٌ لَيْلَاءٌ يَتْلُكَ الَّتِي — It was a very dark night, this one in which....  
Hai. sir. 102,11
- إِذَا شَكَأَ الْوَلَدُ أَبُوهُ — When a father complained about his son....  
Amin (Br.) 86,10

A prepositional phrase that introduces the object of a verb (see page 161) may be placed in the same positions as an accusative object, thus it may also precede the verb:

- لَهُ يَرْكَعُونَ وَيَسْجُدُونَ Before Him, they bow and prostrate.  
Hai. sir. 527,2

- إِلَيْهِ وَحْدَهُ يَتَوَجَّهَ الْقُلُوبُ — To Him alone turn [our] hearts....  
Hai. sir. 138,20

The prepositional phrase very frequently precedes the subject; this is especially the case when the prepositional phrase contains a personal pronoun or when the subject is indefinite:

- اتَّصَلَ بِمُحَمَّدٍ نَبَأٌ — The news of...reached Mohammed. Hai. sir. 210,6
- دَخَلَ عَلَيْهِمْ عَلِيٌّ مُفَاجَأَةً 'Ali suddenly went in to them. Hai. sir. 139,21
- لِّنَّ لَا يَذْهَبَ مِنْهُ شَيْءٌ so that nothing would be lost. Djir. tar. I,225,4
- لَاحَتْ عَلَى شَفْتَيْهِ ابْتِسَامَةٌ خَفِيفَةٌ He smiled faintly. Mah. qah. 11,19
- أَنْ يَفْلِتَ مِنِّي شَيْءٌ that something could escape me. Tai. (Zy.) 9,18

Under the same circumstances, it often precedes the accusative object of the verb:

- طَفَقَ يَضْرِبُ بِهَا الصَّبِيَّ He began beating the boy with it. 'Aww. (Br.) 11,24
- إِنْ قُلْتَ لَكَ هَذَا — If I told you that.... Nu'. kan. 8,18

A prepositional phrase that modifies a noun within the sentence may precede it (see page 84)<sup>105</sup>:

- لَا يَذْكُرُ لَهَا الْيَوْمَ اسْمًا He does not remember the name of that day. Hus. ayy. I,3,1

105. Note that a prepositional phrase may precede the noun it modifies. This, however, only occurs if the phrase in this position still remains within the sentence. It may be found at the beginning of the sentence only when it is equivalent to an accusative object (see examples on page 514) or is in the function of a predicate in a nominal sentence (see Vol. I, Section 7).

سَيَأْتِي لَه ذِكْرٌ عِنْدَ الْكَلَامِ فِي  
الزَّنْدَقَةِ We shall mention it when  
dealing with atheism.  
Amin duh. I, 46, 9

أَنَّهُ دَاهِيَةٌ لَا يَشُقُّ لَهُ عُبَارٌ  
that it was a calamity  
without comparison.  
Mah. qah. 22, 9

An adverb or adverbial expression that modifies the complete sentence or the verbal action may precede or follow the verb regardless of the position of the other elements.

Adverbial-Verb-(Subject)-(Object)

فِي وَسْطِ طَرِيقِ الْقَوَائِلِ الْمُحَارِي  
لِلْبَحْرِ الْأَحْمَرِ مَا بَيْنَ الْيَمَنِ  
وَفِلَسْطِينَ تَقُومُ عِدَّةُ سَلْسِلٍ مِنْ  
الْجِبَالِ In the middle of the caravans' route facing the Red Sea, between Yemen and Palestine, some mountain chains rise.  
Hai. sir. 85, 8

هَنَا تَبْدَأُ صَفْحَةً جَدِيدَةً مِنْ  
حَيَاةِ مُحَمَّدٍ And here began a new page in the life of Mohammed.  
Hai. sir. 122, 17

فِي عِيْدِ الْأَضْحَى يَكُونُ الطَّعَامُ  
مِنْ اللَّحْمِ And on the Day of Sacrifice there was meat.  
Mub. (Zy.) 22, 5

عَدَا مَسَاءٍ تَجِدُ عَرُوسَكَ فِي  
اِنْتِظَارِكَ Tomorrow evening you will find your bride expecting you. Mah. qah. 130, 18

أَخِيرًا قَدْ يَسْأَلُنِي الْقَارِئُ —  
In conclusion, the reader will perhaps ask me....  
Musa adab. 105, 15

هَنَا ظَهَرَتْ رُوكْسَانُ فِي مَقْصُورَتِهَا  
At this moment, Roxane appeared in her loge.  
Manf. sha'. 28, 16

بَعْدَ هُنَيْيَةِ خَرَجَ مِنَ السِّجْنِ  
جُنْدِيَانِ A moment later, two soldiers came out of the prison.  
Gibr. I, 127, 16

عَلَى هَذَا النَّحْوِ حَفِظَ صَاحِبُنَا  
كَثِيرًا مِنَ الْأَغَانِي

In this way, our friend  
learned many songs.  
Hus. ayy. I, 26, 7

(سَنَوَاتٍ) شَغَلَتْ أَثْنَاءَهَا هَذِهِ  
الْحَقَائِقُ الْعُلْيَا نَفْسَهُ

[Years] during which these  
profundities occupied his  
mind. Hai. sir. 131, 23

#### Adverbial-Subject-Verb-(Object)

لِذَلِكَ نَحْنُ نَقْرَأُ كُتُبَ الْأَدَبِ  
الْعَرَبِيِّ الْقَدِيمِ وَ—  
أَحَقِيقَةً أَنْتَ تُحِبُّهَا؟

This is why we read books  
of ancient literature  
and.... Musa (Zy.) 2, 7

Do you truly love her?  
Hak. sheh. 138, 10

#### Adverbial-Verb-Object-Subject

فِي تِلْكَ اللَّحْظَةِ دَخَلَ الْقَاعَةَ  
رَجُلٌ قَصِيرٌ

At that moment, a short  
man entered the hall.  
Manf. sha'. 23, 16

Nouns in the adverbial accusative in specifying (restrictive) or circumstantial modification are very seldom found in any position except following the noun they modify:

وَتَتَفِيدُنَا لِحُكْمِ الْقُرْآنِ أَمْرًا —

And carrying out the Koran's  
decision, he ordered....  
Hai. sir. 362, 1

#### Subject-Adverbial-Verb-(Object)

وَأَنَا أَيْضًا أَبْقَى؟

Shall I also remain?  
Hak. sul. 58, 10

النِّسَاءُ فِي قُرَى مِصْرَ لَا  
يُحِبُّنَ الصَّمْتَ

Egyptian peasant women do  
not like to be silent.  
Hus. ayy. I, 25, 11

وَلَكِنَّ الشُّعُوبَ الْعَرَبِيَّةَ فِي  
أَيَّامِنَا عَرَفَتْ —

But the Arab peoples of  
our time know....  
Musa (Zy.) 2, 25

إِنَّكَ الْيَوْمَ تَجْهَلِينَ

Today, you do not know.  
Manf. mag. 46, 3

- أَنَا كَذَلِكَ أَعْرِفُ حُجْرَتِي فِي هَذَا الْقَصْرِ  
 I also know where my room is in the palace.  
 Hak. ahl. 60,2
- أَنَّ الْعَرَاءَ الْيَوْمَ تَبَاعَ وَتَشْتَرَى فِي الْأَسْوَاقِ  
 that today women are bought and sold in markets.  
 Q. Amin (Zy.) 5,3
- أَنْتَ دَائِمًا تُفْهِمُنِي ذَلِكَ  
 You always try to let me think so.  
 Hak. ahl. 31,2
- لَأَنَّهُ رَغِمَ كُلُّ شَيْءٍ كَانَ رَاضِيًا  
 For he was pleased in spite of everything.  
 Mah. qah. 108,17

## Verb-Adverbial-(Subject)-(Object)

- قَدْ سَكَنَهَا الْيَوْمَ فَتَى  
 A young man has occupied it today.  
 Manf. mag. 3,9
- حَدَّثَتْ فِي أَحَدِ الْأَيَّامِ حَادِثَةً  
 One day something happened.  
 Ayy. (Br.) 31,23
- أَضَفْتُ فِي آخِرِ الْكِتَابِ فَصْلَيْنِ  
 I have added two chapters at the end of the book.  
 Hai. sir. 26,23
- لَمْ يَهْدَأْ مِنْذُ بَدْرٍ لِقُرَيْشٍ بَالٍ  
 Since Badr, the Koreish no longer felt secure.  
 Hai. sir. 287,6
- مَدَّتْ لَهُ إِحْسَانٌ يَدَهَا  
 Ihsan stretched her hand out to him.  
 Mah. qah. 119,6
- حَفِظَ إِلَى ذَلِكَ كُلِّهِ الْقُرْآنَ  
 Besides all this, he memorized the Koran.  
 Hus. ayy. I,27,9
- لَا أُرِيدُ اللَّيْلَةَ دُرُوسًا  
 I don't want any lessons tonight. Hak. sheh. 162,10

## Verb-Subject-Adverbial-Object

- بَعَثَ مُحَمَّدٌ إِلَى الْمَدِينَةِ عَبْدَ اللَّهِ  
 Mohammed sent Abdallah to Medina. Hai. sir. 268,22

When more than one adverb or adverbial expression is used in a sentence, the position they will occupy depends mainly on the specific importance or emphasis given to each of them. Adverbials that are used as restrictive specifications will precede the ones understood as qualitative (nonrestrictive) modifications. For stylistic reasons, shorter modifications frequently precede longer ones.

#### Temporal-Local

Temporal and local adverbial modifications do not have any specific order; they may follow each other or also be separated by other elements in the sentence:

- |  |   |
|--|---|
| لَقَدْ جَاءَ السَّاعَةَ هُنَا كَاهِنٌ شَيْخٌ   | Just a moment ago an old priest was here.<br>Manf. sha'. 184,12                         |
| بَعْدَ أَنْ أَقَمْتُ أُسْبُوحًا فِي بَهَائِ  | after I had spent a week in Bombay.<br>Raih. mul. 15,23                                 |
| مَاتَ هَاشِمٌ بَعْدَ سِنِينَ مِنْ ذَلِكَ<br>بَغْزَةً أَثْنَاءَ إِخْدَى رِحْلَاتِ الصَّيْفِ     | Some years after this event, Hashim died in Ghazza on a summer journey. Hai. sir. 98,10 |
| نَزَلَ إِسْتَيْقَنَ صَبِيحَةَ يَوْمٍ إِلَى<br>حَدِيقَةِ الْمَنْزِلِ                            | One morning, Stephen went out to the garden of the house. Manf. mag. 11,8               |
| إِهْتَدَى بَعْدَ سَوَالٍ إِلَى شَارِعِ<br>الْقُسْطَاطِ   | After having asked, he arrived at al-Fustat street. Mah. qah. 54,14                     |
| إِنَّا نَسْمَعُ فِي أَيَّامِنَا مِنْ أَدْبَائِنَا<br>النَّاهِضِينَ —                           | Today, we hear from our writers of the <i>nahda</i> ....<br>Musa adab. 175,3            |
| وَصَلْنَا مِنْذُ ثَلَاثَةِ أَيَّامٍ أَنَا وَأَبِي<br>إِلَى كُولَانْسِ                          | My father and I arrived in Coblenz three days ago. Manf. mag. 102,14                    |
| ارْتَفَعَتْ إِذْ ذَاكَ أَصَوَاتُ الرِّجَالِ<br>وَالنِّسَاءِ فِي تِلْكَ الْقَاعَةِ الْوَسِيعَةِ | At that moment, men and women shouted in this wide hall. Gibr. I, 200,18                |



فِي تِلْكَ اللَّيْلَةِ الْمُخِيفَةِ الَّتِي  
وَصَفْنَاهَا كَانَتْ رَاحِلٌ وَابْنَتُهَا  
جَالِسَتَيْنِ يَقْرُبُ مَوْقِدِ

On the frightful night we  
have described, Rachel and  
her daughter were sitting  
close to a fireplace.  
Gibr. I, 156, 12

بَعْدَ سَنَةٍ وَثَلَاثَةِ أَشْهُرٍ مِنْ يَوْمِ  
التَّوْقِيعِ اجْتَمَعَ الْمَجْلِسُ التَّائِسِيُّ  
فِي بَغْدَادَ

Fifteen months after the  
signing of the agreement  
the Constituent Assembly  
met in Bagdad.  
Raih. mul. 386, 7

#### Local-Temporal

فِي هَذِهِ الْفُرْقَةِ يَحْتَشِدُ صَبَاحَ  
كُلِّ يَوْمٍ عَشْرَاتُ الْمَعَامِينِ  
أَقَامَ مُحَمَّدٌ فِي بَنِي سَعْدِ إِلَى  
الْخَامِسَةِ مِنْ عَمْرِهِ

Scores of lawyers gather  
in this room every morning.  
Kam. (Zy.) 4, 9

Mohammed stayed with the  
Banu Sa'ad until he was  
five. Hai. sir. 112, 11

جَلَسَ إِسْتَيْفَنُ فِي غُرْفَتِهِ غَدَاةَ  
يَوْمٍ مِنْ أَيَّامِ الْآحَارِ —

Stephen was sitting in his  
room one Sunday morning....  
Manf. mag. 87, 13

جَاءَ فِي مَجَلَّةِ "الثَّوْرَةِ" فِي يَنَابِرِ  
١٩٥٥ هَذِهِ الْكَلِمَاتُ التَّالِيَةُ —

In January, 1955, the fol-  
lowing words appeared in  
the magazine *Revolution*....  
Musa adab. 201, 7

غَبْتُ عَنْ بَيْرُوتَ بِضْعَةَ أَغْوَامٍ

I was absent from Beirut  
for several years.  
Gibr. I, 108, 15

كَانَ فِي الْبَحْرَيْنِ يَوْمَئِذٍ رَجُلٌ  
آخَرٌ —

In Bahrein, there was at  
that time another man....  
Raih. mul. 29, 9

أَقَامَ فِي الْقَاهِرَةِ أَسْبُوعَيْنِ أَوْ  
أَكْثَرَ مِنْ أَسْبُوعَيْنِ —

He spent two weeks or more  
in Cairo....  
Hus. ayy. II, 3, 1

إِنْتَهَمَ مَكَثُوا بِالْقَارِ أَحْيَاءُ أَكْثَرَ  
مِنْ ثَلَاثِ مِائَةِ عَامٍ ؟

Have they remained alive  
in the cave for more than  
three hundred years?  
Hak. ahl. 50, 7

Special word order in the verbal sentence may cause the verb to appear at the close of the sentence:

لَكِنَّ الشَّهْرَ خَضَى but the month passed.  
Hus. ayy. I,67,1

لَكِنَّ شَيْئًا مِنْ ذَلِكَ لَمْ يَكُنْ but none of this happened.  
Hus. ayy. I,103,3

لِأَنَّ الزَّوْجَ الْكَهْلَ هَكَذَا أَرَادَ for [her] elderly husband  
wanted it that way.  
Hind. (Zy.) 32,41

كُلُّ شَيْءٍ فِي الْحَرْبِ يَجُوزُ In war, everything is per-  
mitted. Raih. mul. 100,19

لَعَلَّكَ كَذَلِكَ مَا يَزَالُ Perhaps it is still the  
same. Hai. sir. 3,8